

# THE CHINESE RECORDER

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## EDITORIAL

### CHINA'S CHIEF HANDICAP

Diagnoses of China's illth are many and varied. Widespread poverty, however, seems to be her most difficult and deep-seated physical disability. Two recent searching articles<sup>1</sup> support this line of inference. Mr. Leonard S. Hsu, one of the writers, accepts an annual income of \$125 to \$150 Mexican as the "poverty" line in China. He states also that the Famine Relief Survey of Chinese rural economic life discovered that more than half the population of the Kiangsu villages and more than eighty percent in the Chihli villages struggle on *below* this line! On the basis of other figures and comparisons he adds that it is not unreasonable to assume that  *fifty percent* of the Chinese were below the "poverty line" in 1920. Of course such a study can only make approximate estimates as adequate statistics are not available. That the margin of economic security is terribly low for most of the people in China is generally realized. But there is not sufficient appreciation of the bitterness of the struggle for existence and its effects upon individual and collective vitality, power of resistance and initiative. The causes for this terrible situation are given by Mr. Hsu as war or militarism, inefficient agricultural methods and, according to the current notions of some, foreign economic domination. Apparently during recent years

1. "Crime in Peking," and "The Problem of Poverty in China," The China Outlook, January and February, 1928.

the cost of living in China is rising and poverty at the same time increasing. To the causes as given above we can add another, the low acreage of potential crop land per capita. In China, for instance, it is at present physically possible to grow crops on an area of 1.6 acres per person; in the United States, by way of contrast, there are 8.3 acres per person available for the same purpose.<sup>2</sup> China has, in fact, a population 280 percent greater than that of the United States but a potential crop acreage only one-fifth as large. Some effects of this dire struggle to live are given as social vices, crimes, sickness, famines and war. War is actually an effect as well as a cause of poverty in China because it drives poverty-stricken people into military pursuits and banditry. One other effect of such wide-spread poverty is a lowered physical, mental and spiritual vitality. Furthermore this crushing economic pressure magnifies the urge of economic interests. All these considerations are formidable obstacles to political and social reconstruction. The relation of poverty to crime is clearly brought out in the other article written by a brilliant Chinese student who has made a thorough investigation of conditions in Peking in this regard. Crime, as well as poverty, has been growing in recent years in this city. In 1926 one in every 403 of its inhabitants was in prison. The local ratios of both economic and sexual crimes are much higher than in Europe. To prove these statements statistics are given. Most of these criminals are young men at the height of their physical power. This disturbing crime situation is shown to be directly related to poverty. Poverty, indeed, is the "inciting force." The following facts are most significant. Three-fourths of the Pekingese are living in dire poverty. Crimes against property increase greatly during the winter months: at this time the pinch of poverty is sharpest. The basic cause for failure of the home is poverty. Crime has increased during the last seven years. This is attributed to the "abnormally unfavorable economic situation prevalent during these years." Bread is, therefore, China's most urgent problem. One wishes that prevalent political bickerings in and about China might be thrown overboard and some plan started whereby, in time at least, this appalling situation might be met. It is a challenge to humanitarian statesmanship—that's the type the world needs most!—all over the world. The sheer hunger of millions of Chinese is a call to world-wide sympathy, patience and sharing. Here is a human need that must receive attention! We advise our readers to study both these articles.

#### WHAT'S LEFT OF CHRISTIAN SCHOOLS?

Just how many Christian schools still carry on? How many students remain in them? To such questions no final or conclusive

2. Pacific Data, Honolulu, February 1, 1928.

answer can be given. Some *approximate* estimates based on answers to a questionnaire have, however, been made by the China Christian Educational Association. These we briefly summarize. The estimates cover all parts of China except the West. In general schools in North China and Fukien are apparently better off than those in East or Central China. Central China schools have suffered most. Those in West China probably average with the others. On the basis of the approximate and incomplete figures we find that probably about 75% of primary schools are open with about 70 percent of their enrollment of 1926. Of middle schools about 65 percent are open with about 55 percent of their former enrollment. In North China about 30% and in East China 80% of the middle schools now have elective religious instruction: no report as to this problem is at present possible with regard to other sections. Of colleges and universities five out of sixteen are closed. These are St. John's University, Yale-in-China, Central China University, The Lutheran College and Huping College. With the exception of Shanghai College all the eleven institutions which are open have less students than they had two years ago. The total student body in these institutions is now about 85% of what it was then, approximately 2,900: in 1926 the total enrollment was 3,525. Adding to the above four independent theological schools and six independent medical schools, of which half are now closed, we find that the student body of these twenty-six institutions is now about 65% of what it was in 1926. This is quite an encouraging showing in view of the widespread agitation and disturbances.

#### THE MIND OF CHRISTIAN EDUCATIONISTS

The mind of Christians is in a state of flux on education as on everything else. Nevertheless a recent attempt on the part of the China Christian Educational Association to ascertain the opinions of Christian educationists—Chinese and missionary—on vital educational problems disclosed certain leanings which are worth noting. Between Chinese and missionary educationists no cleavage of opinion, wide or diverse enough to be disturbing, is recorded. As to registration of Christian schools the large majority believe it is the right thing to do. There is still considerable difference of opinion, however, as to *when* this should be done. No inconsiderable number would wait until the relation of registration to Christian aims is clear. The Sun Wen Memorial has caused much thought. Something like 70% of those answering the questionnaire sent out have had experience of this memorial; most of them regard it as a "meeting" only, and do not look on it as religious. The majority, indeed, consider it as a purely perfunctory ceremony. In many cases the students have come to dislike it. A proportion of these opinions indicate that it will probably die out, though a considerable minority still believe it has "potential value." It is also recognized that

other factors than *required* religious instruction and attendance on services are important in maintaining the *Christian character* of the schools. These factors are given as: (1) The personnel of the administrative and teaching staff. (2) A limit to the number of non-Christian students. (3) The religious aim and program. Strangely enough the Bible and theological schools do not loom prominently in the thinking of this group of educationists. This suggests a lack of vital thinking on a very important aspect of training for Christian leadership. There was overwhelming opinion that in size and number Christian schools should be *reduced*. This opinion concerns particularly the primary and middle schools, being somewhat less emphatic as regards the latter. This reduction in the number of schools is apparently looked on as a *sine qua non* in effecting the changes now called for in Christian education.

As to the place of the missionary in the schools certain trends of opinion are plainly marked. The majority do not deem the foreign educator essential for primary schools. Those who showed a desire to retain him think he should have "advisory" or "supervisory" relationships only. Almost none of the opinions recorded suggested that he should be teacher or local administrator therein. For middle schools, however, the need of the foreign educator as a *teacher* is definitely recognized. The teaching of English is most frequently mentioned in this connection, though a minority give Bible teaching the main emphasis. Another function, not so frequently mentioned, is that of cooperating with and assisting in the training of those responsible for carrying on education in China. This might mean either teaching, advising or cooperative service. Some missionaries would make this foreign educator primarily responsible for religious activities. While, therefore, the need of the missionary in middle schools is clearly recognized his special function therein would vary with circumstances. Many, moreover, give the missionary a place in promoting the "more intangible things of the spirit" such as friendship, personal influence and international understanding. One Chinese sums up this function thus, "For influence and helping towards proper international understanding, and not least, for a constant spiritual contribution through spirit, consecration, counsel and life."

### MISSIONARIES AND RACE PROBLEMS

The Executive of the Federation of Missions in Japan tried in 1927 to study the opinions of missionaries on the race problem.<sup>3</sup> Thirty-eight questions were sent to 900 missionaries. These questions were based on the "true-false" plan. About fifty percent of the missionaries replied. A brief summary of some of the main trends of opinion dis-

3. See, Japan Christian Quarterly, January, 1928.

closed is herewith given. Interesting and somewhat conflicting data are given as to the "superiority-complex." Twenty-two percent had no doubt that western civilization is superior to that of the East; twenty-seven percent held that Oriental moral standards are lower than those in the Occident. "Missionaries," says Mr. A. Jorgensen who summarized the answers, "have a strong predilection for their own kind of morality." And yet strangely enough the group "approaches an impressive unanimity, that the cultured people of Japan are the equals *in all important respects* of similar groups in Europe and America." This latter statement would, we presume, include moral standards. The missionaries, furthermore, would count themselves as belonging to the "cultured groups." Should we therefore conclude that if this question were pushed further we should find that these missionaries really look on the cultured people in Japan as their moral equals? Inference points that way. Since these "cultured groups" constitute the heart of their respective civilizations one fails to see why some missionaries seemed ready to conclude that western civilization is better than that in the East. In any event their opinions do not hold together. Furthermore about twenty-five percent are uncertain about Nordic superiority while sixty percent consider it a false doctrine. Against this must be set the fact that the numbers for and against "the belief that some races are inherently inferior" are nearly equal. Here again thinking through lands one in a *cul de sac*. "And," one feels led to query, "if moral superiority cannot be maintained, on what basis can the major racial civilizations of East or West be deemed superior or inferior to one another?" One can only conclude that the mind of this group of missionaries tends towards admitting their moral equality on their highest levels; the only level on which a fair comparison can be made. The changing attitude towards non-Christian religions is seen in the fact that about two-thirds of this group of missionaries "acknowledge that Buddhism has been a civilizing and humanizing influence of first importance in the history of Japan." Of course these answers reveal that some missionaries are still troubled by race prejudices. But such are not numerous. Seventy-five percent lean toward the opinion that race antagonism has its source in environmental influences, though in answering another question thirty-three percent trace it to primitive instinct. Another changed aspect of the missionary mind is seen in the fact that sixty percent do not accept the "nimble interpretation" that "all progress in the East during the past century is due to Christianity." Eight-seven percent, however, "incline to the belief that only Christianity can solve the race problem" and that in face of the historical fact that Christianity has not always had a clean record in this regard. Those who hold this viewpoint, it is fairly observed, must be "prepared to demonstrate that (Christianity) will do better in the future than it has in the past." Mr. Jorgensen

rightly concludes that the solution of this problem is "not the prerogative of any one method or institution. Any solution is bound to be a multiple solution, a joint enterprise, in which science, religion, education and statesmanship collaborate in the spirit of mutual appreciation and intelligent idealism." Evidently, also, this and other groups of missionaries need to do deeper mental digging into this problem.

### THE FUTURE OF THE SUNDAY SCHOOL IN CHINA

The International Sunday School Association is to hold a conference in California, United States, during the coming summer. We understand that among other problems they propose to give special and careful attention to that of developing the Sunday School in China. A delegation will go from China to present and discuss the needs and opportunities of China in this regard. The topic of the future of Sunday School work in China is equal in importance to any now being discussed at Jerusalem. It concerns the whole Christian Movement. We dare not, of course, attempt to prophesy the final outcome of the tendency in China to make religious instruction much more voluntary than it has ever been before. But it seems quite safe to assume that the work and place of the Sunday School, or allied institutions such as week-day religious schools, will gain in importance as agencies in building up an understanding of the Christian religion. Much valuable work in meeting this situation has been done by existing organizations, particularly the China Sunday School Union. The whole question of methods and contents of religious instruction in both the school and the church is under scrutiny in both China and the West. It is one of the major topics set for consideration at Jerusalem. Recognition must be given to the fact that in China there is considerable uncertainty about the adequacy or suitableness of existing methods and curricula. Opinions vary greatly in regard thereto. This is not surprising. The problem of religious instruction in China is even more complex than it is in the West. This coming conference in California offers an excellent opportunity to review the whole situation. Such a thorough review necessitates that the varying opinions on the problem be all represented therein. We venture, therefore, to express the hope that due steps will be taken to insure a really representative China delegation at this opportune Conference. The Sunday School as such should have a much bigger place in religious education in China than it now has. It should be possible, also, to secure this through an articulation of existing interests even though they are somewhat diverse. We hope the proposed conference will make suggestions that will make possible this articulation of interests and needs. For on such articulation the usefulness and future of the Sunday School in China depend to no small extent.

## The Challenge of China's Rural Life

CHANG FU LIANG

**W**HEN one studies the teachings and the life of Christ as found in the Four Gospels, one cannot help being impressed with the inexhaustible wealth of stories of country life contained therein.

Numerous parables such as the sower, the tares, the mustard seed, the growth of seed, the sign from heaven, etc., and the constant activities of teaching and healing in the villages during His earthly ministry suffice to remind us that Christianity at its beginning had a rural rather than an urban setting. As in the days of old when fishermen and other simple rural folks were among His earnest followers, so to-day in China seventy percent of the Christians live in the country. In view of such intimate relations between Christianity and rural life, it is natural for one to wonder what contributions the religion of Jesus is making to the life of the Chinese farmer. Christ came to the world that men might have life more abundantly. Has Christianity since the days of Morrison given more abundant life to the average farmer of China? Has Christianity, as it has been presented in rural districts, failed to meet the needs of the country? One wonders why it took Borodin only two years to leave such a strong impression, for better or for worse, in the countryside south of the Yangtse, while thousands of Christian workers have been laboring for scores of years in the same area, seemingly producing no changes.

It seems to be the general tendency of the Christian church to discover promising boys and girls of Christian families and send them to schools for advanced education. Such education raises their standards of living abruptly and unfits them for living in the country. Thus there has been a flow of latent Christian leadership from the country to the city during the last fifty years, leaving the country poorer and poorer in its Christian possibilities. This unconscious negligence on the part of the Christian church, together with some other factors, has produced a queer psychology among some Chinese Christians, which can be best illustrated by the attitude of one of my friends. "If I had three sons," he said, "I would prepare my brightest boy to be a medical doctor, the next to be a teacher and the least bright one to be a pastor!" "For," he continued, "it does not need much brains to be a pastor, least of all to be a *country* pastor!"

Theological schools in China are more or less patterned after those of the West. Profound in biblical studies and orthodox in theology but with the background of most of their courses European and

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

American, the students are trained in what a pastor in the West ought to know. With proper adjustments they may succeed in the urban ministry for their training is more akin to city than country work. As to the latter they are as much prepared under existing conditions in China as a chauffeur is prepared to be an aviator! So much alike; yet how different!

A competent rural pastor must be an all-round man. Not only must he be a constant source of spiritual help, but also an agency of enrichment to the everyday life of the farmer. He is the central point from which the present form of Christianity in the country can be ruralized and the rural life Christianized. Because of the complexity and magnitude of this problem, the following brief comments on some of the important aspects of rural life may help increase our understanding.

### 1. *The Economical Aspect:*

Not many months ago Professor Hu Suh gave a talk on his impressions of his recent trip around the world. In it he made the remark that western civilization could be symbolized by an automobile and eastern civilization by a ricksha. It seemed to him that western civilization was more spiritual than eastern, notwithstanding the general opinion to the contrary, for to him spirituality meant the worth of the individual life. In the West machines and all sorts of labor saving devices were invented so that man need not compete with beasts of burden. Professor Hu Suh is not a professed Christian. Yet how Christian were his remarks! Can we professed Christians be Christian enough to approach our study of rural problems in a similar vein?

About a month ago I visited the Shanghai Dairy Farm at Kiangwan. My attention was called to a cow, which my conductor told me was worth fifteen care-takers! In explaining his statement, he said that this particular cow produced \$2,000 worth of milk every year while the annual earnings of the fifteen laborers on the farm were not more than that sum.

It has been estimated that 90% of our farmers have an annual income of not more than \$100 excluding food. Even in a rich province like Kiangsu, with good means of transportation and a ready market, the annual wages of a farm hand amount to about \$35. Among the 100 farms near to the Third Chung San University in Chekiang Province, 63 farms are in debt with an average indebtedness of \$134. These few scattered notes bring home to us the urgent necessity of farm relief. They are the actual conditions—not theories—that the Christian church in rural China is facing to-day. Will she face them bravely and meet them fearlessly? Or will she pass by on the other side? If the forces for good are afraid to face the present issues, then

the forces of evil will do so. In fact we have already seen the signs of activities of the latter in many country districts.

### 2. *The Social Aspect:*

In Suining, a district in north-western Kiangsu, the causes for borrowing money were looked into. It was estimated that 30% of the borrowing was for economic reasons and 70% for social reasons, such as gambling, weddings and funerals.

It was my good fortune, one Sunday not long ago, to visit a country church outside of Sungkiang. Including the visiting clergyman, the resident preacher and myself, not more than twenty people were at the service. About a two minutes' walk from the church there were tea-shops full of gamblers, somewhere around two hundred in number. After the service some of the local Christians told us that so long as the farmers kept away from gambling houses, there was no need to fear starvation, for the district was fertile and the rice harvest certain. The immediate problem for such a region is not so much to increase the productivity of the soil as to conserve what has already been won from it. Different forms of healthy recreation and popular education will go a long way to meet the needs of the people. Just think a fine church building used only one hour out of every 168! When will the Christian church cast off the frock coat of western formalism and put on the simple garment of rural service?

At Sungkiang, where we spent the night, we went to some tea shops to listen to the story tellers. We found all the story telling places crowded! An admission charge of 16 coppers did not discourage the crowd! And what an attentive crowd they were! I have not seen the like in any church congregation in China!

### 3. *The Religious Aspect:*

Are the Chinese farmers idolatrous? Do they believe in a Supreme Being? In addition to the special gods, such as the Kitchen God and the Dragon Spirit, the Chinese belief includes authorities in the spiritual world parallel with those in the present. Thus T'o Di (土地) is comparable to the village elder and Cheng Wang (城皇) to the City Magistrate, etc. Above all these numerous gods there is one Supreme God, even as the supreme authority of the land was the Emperor during pre-republican days. What do the Chinese farmers say of Christ? Do they think of Him as one of my elders did, after being told that I had become a Christian? She said that she approved of my step because I would have one more god to protect me! Or, because of their close contact with nature, do the farmers feel the reality of the Supreme Being in their term "Tien Lao Ya" (天老爺), even as the poet

expressed it: "Through Nature to Nature's God"? What an opportunity there is for a Chinese Paul to preach on the Unknown God of the countryside!

In recent years an increasing number of people, outside of Christians, are discontinuing Ancestral Worship. One looks at this inevitable abolition with mixed feelings. Ancestral Worship is an important factor in the solidarity of the Chinese family. What has been the attitude of Christianity towards it? Christ came to the world not to destroy but to fulfill. He will certainly not destroy an institution which has helped to bind the Chinese nation together for thousands of years, however much some of His iconoclastic followers would like this to be done. Can Christianity then change Ancestral *Worship* to ancestral *reverence* and thus conserve the best of an old institution to the service of the people of the Twentieth Century?

There are many festivals during a Chinese year which can be and, in some localities, have been enriched by a Christianized observation. Tsingming is observed as a memorial day and the Full Moon Festival as a thanksgiving day. A great deal of thought and study should be given to making the observation of such festivals inspiring, instructive and interesting. We need experimentation so that the experience of one locality can be made of assistance to others.

#### 4. *The Family:*

We were visiting some farms in the country district outside of Quinsan recently. We stopped at one farm and talked to a farmer's wife. She had six children, the oldest of them being eight years. Besides weaving her own cloth and making garments and shoes for the family, she attended a flock of chickens, half a dozen goats and a dozen pigs, in addition to the housekeeping duties of a farmer's wife. Her life, like that of millions of others, is one of continuous drudgery. Where and how can Christianity come into her life and that of the farm in general and make it more liveable? This leads us to a very important question.

What is the greatest problem of the country? At the bottom of all labor strikes and risings of farmers' unions, one cannot help in the last analysis and after giving due allowances to temporary causes, to attribute them to the elemental problem of food supply. As one solution for relieving this situation we need more industries to utilize spare labor and better agriculture to increase the productivity of the soil per person. The Christian forces as such can help to build a social consciousness in the community as to its responsibility towards this important problem of the people's livelihood. Another solution, perhaps more fundamental in our civilization, is the danger of overpopulation. This topic which has been much discussed and written up by the intellectuals

of the West, still remains a problem to which thinking Chinese are still more or less indifferent. The Christian Church can at least discourage early marriage and educate its members in the responsibilities of parenthood.

#### 5. *Sanitation and Hygiene:*

In many ways this is a special field for the medical profession. Yet there is much that an intelligent rural leader can promote and put into practice. The lack of bathing facilities in the country, for instance, especially during the winter, is a troublesome problem. Different localities have different arrangements. A cooperative bathing house is one possibility. The muddy and ill-drained streets of the village may also be improved through cooperative efforts.

It has been observed that the most common diseases in the country are those of the skin and eyes, namely scabies and trachoma. With a little training and education they can be prevented and cured. The rural leader has an open field for such forms of practical service.

There is a growing consciousness among Christian forces in China as to the need of the country for intelligent and wise leadership. They cannot ignore the call for more effective service among this 85% of China's population. The following suggestions as to what the Christian forces in China can do may be of interest.

1. Let each Christian denomination set aside two or three of its best trained and rurally interested clergymen to be country pastors for a period of three years to study and experiment in the various rural problems of the church. On the basis of their actual experience the future rural policies of their denominations could be set up.

2. To interest the present pastors, preachers and teachers of the country districts in the work of the extension departments of the various schools of agriculture and forestry. There is a wealth of untold riches in the form of new seeds, silkworm eggs and methods of pest control at their disposal in serving their communities.

3. To open rural training centers in different regions during special periods of the year, preferably under the union auspices of the nearest school of agriculture and forestry or theological seminary and the National Christian Council.

4. To reorganize the curricula of theological seminaries so that future rural pastors may have not only a knowledge of religion and education but also some ideas of agriculture.

5. To establish a vocational agricultural school of the middle school grade under the auspices of all Christian forces of the region for the training of rural pastors, teachers and lay leaders.

6. To help to create in the minds of Christians the right attitude towards rural life: its needs and magnitude as well as that humble spirit

which the rural worker must possess if their service is to be acceptable to the people. For the present emphasis should be placed upon investigation and experimentation, so that the future policies of the Christian church may be more wisely developed.

In conclusion, of the various active phases of Christianity as expressed in China, such as Christian education, medical work, Y.M.C.A., Y.W.C.A., urban ministry and rural work, the last has been least supported both in men and money. While not belittling the importance of others, the rural work challenges our attention to-day by reason of its sheer magnitude and hugeness of population as well as the growing desire for a better life among the country populace. Since the Christian forces are now evaluating their past work they need to ask, What shall we do about rural work? The Master said to Peter: "Lovest thou me more than these?" The same voice is speaking to His followers in China to-day.

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## Consecration and Politics\*

WILLIAM HUNG

**M**Y subject is "Consecration and Politics." This involves a problem which I believe to be a vital one in the mind of many Christians in China to-day. They are asking such questions as these:—

"Has our religion anything to do with politics? What should the Christians in general, and the Christian ministers and missionaries in particular, do with the politicians and the political issues of the day?"

I am aware that no small proportion of the Christian community will answer these questions in the negative. They hold that Christianity should have nothing to do with politics; Christians, especially those who are set apart for the Christian ministry, should endeavor to avoid the company of politicians and abstain from discussing political issues.

This attitude of indifference is due to several causes. First, there are still a number of our fellow Christians throughout the world whose conception of the Christian life centres itself not on the world in which we now live, but on the world and life yet to come. To such Christians the Church of Christ and the world about us are two hostile, irreconcilable causes. Our days in the world are days of unavoidable evil and are necessarily saturated with sin and suffering. The day of our salvation will be the day, so dramatically portrayed in the Gospels, when our Lord Christ will return, when a new world will come into existence in the place of the world as it now is. It is the duty of Christians, therefore, to keep themselves unspotted from worldly stains and to watch

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\*Address delivered at Peking Union Medical College, Sunday, October 9th, 1927.

and wait for the day that is to come. The less we have to do with the affairs of this world, social and political, the less we talk or think about them, the better shall we be able to spend our time in meditating on Christ and His glory, and the fuller will be our joy on the day of His return.

Secondly, some of our fellow Christians have learned certain painful lessons from history. These Christians abhor the idea of an "imperium in ecclesia," which considers the state as only an instrument of the Church, and which necessitates the full participation of the ministers of religion in the affairs of government. History has proved that this involves perils for both the state and the Church. If, by exercising its political rights the Church becomes corrupt, and if, because of ecclesiastical interference, the state ceases to function for the good of all citizens, then by all means let the Church and the state be kept entirely separate.

Thirdly, we have also many Christians who see in modern materialism a peril which tends irresistably to despiritualize the Christian community and to render it incapable of promoting the salvation of the souls of men. This peril arises in an over-emphasis on organization, government and daily business affairs, and the consequent neglect of things invisible and spiritual. Is not the tie that binds us together as Christians moral and spiritual, rather than legal? Shall we not, then, emphasize loyalty and free assent rather than law and compulsion? Let us, as Christians, keep aloof from the world of politics, but attend to the task which is peculiarly ours in seeking to have men converted from their sin and prepared for the kingdom of Christ.

These are the three arguments used against the mixing of the Christian religion with politics. I must admit that in every one of these I see a praiseworthy effort to maintain the purity of Christian teaching. On the other hand, I cannot help feeling that for the Christians to assume an attitude of entire indifference to political issues is neither wise nor practical. If an active Christian interest in current political questions involves problems or dangers, the solution should be sought in the proper regulation and control of such interest rather than in its complete suppression. A Chinese proverb says that one should not give up eating for fear of the hiccups. Likewise no man needs to withhold himself from the exercise of his duties as a citizen if such exercise is in harmony with his highest ideals.

To illustrate what I have in mind I would like to take for my text the story of the visit of Nicodemus to Jesus. It is said that he was a Jewish official, that he was attracted by the teaching and the work of Jesus and that he went to call on Jesus at night. The author of the Fourth Gospel does not give a complete account of what he said to Jesus; this is left to our imagination. But why should a prominent

official come to make a visit to a poor country carpenter? Why should he make this visit at night? What did he want of Jesus?

The mob in Jerusalem was thinking of Jesus as a possible political and military leader, the very person, promised by the prophets of old, to deliver the Israelites from oppression and to revive for them the splendor of the days of King David. The discontented people in Jerusalem were agitating for a revolution. They were clamouring to make Jesus King. Is it not possible that this man, Nicodemus, though a Pharisee in his associations, was really a Zealot, a revolutionary at heart? Is it not possible that he had come in secret to make a proposition to Jesus? "Israel's greatest enemy is Roman imperialism; and the Herodian militarists are the tools of foreign imperialists. The people are tired and sick of them all; they are ready for a revolution. All that they need is leadership. Will Rabbi Jesus meet this need?"

Being a man of education and experience, Nicodemus was probably able to offer concrete plans, which the mob, because of its ignorance and excitement, was not able to do. "Let us unify the country on the strength of religious nationalism. Let us take the Herodian government by surprise. Should our oppressors rely on military force, let us revive the old Maccabean tactics of guerilla warfare. We can count on the sympathy and the moral support of the subject nationalities, the Greeks, the Armenians and the Egyptians. When it comes to the worst, we can make common cause with the Parthians across the desert, who are the enemies Rome most fears."

We can only guess at the real message of Nicodemus. This much, however, is certain. The response from Jesus was something which this unsophisticated patriot had altogether never expected. "Verily, verily, I say unto thee, except one be born anew he cannot see the Kingdom of God." Our learned Jewish official was so surprised, so flabbergasted at this reply, that he seemed to lose all coherency of thought in what he had to say during the remainder of this secret interview. He pretended not to understand the real meaning of Jesus' words. "How can a man be born, when he is old?" he asked, "Can he enter a second time into his mother's womb and be born?" What a ridiculous question!

I would like to use this interesting, though incomplete story as one best fitted to illustrate what we might call the political creed which Jesus has chosen for those, who, like himself, are consecrated for the work of the religious ministry, and the political creed for those, also who, like Nicodemus, are directly engaged in political activities. What part has Jesus chosen for himself in politics? Let us mark, first, that he was not an other-worldly hermit, who shunned the company of worldly politicians. Nicodemus, a politician, he cordially received in a friendly

conference. We may be reminded also of the story of Zacchaeus as related in Luke. Zacchaeus was a publican, an official who collected taxes; he was regarded by the people as a sinner, probably because of professional squeezing. Yet, when Jesus passed his place he stopped with him. We are also told that Jesus often ate with the publicans, and that he was sometimes regarded as their friend. The spiritual influence which he exercised over these politicians must have been considerable. It was said of Zacchaeus that upon meeting Jesus he decided to restore to those whom he had squeezed four times the amount of his extortion, besides giving half of his property to the poor.

Let us mark, again, that Jesus was no narrow evangelist who could only preach about the world to come. It is recorded that he said to Nicodemus, "If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" The author of the Fourth Gospel does not mention what these "earthly things" were. It is left to our imagination to infer that they might have had something to do with the practical matters of government, such as the administration of justice and the relief of the material suffering of the poor all over the country. One of the narratives in Mark seems to hint that from the very beginning of his ministry Jesus took upon himself a social mission. He had come to give good tidings to the poor, to proclaim release to the captives, the recovery of sight to the blind, and to set at liberty those that were bruised. Is it not natural, then, to suppose that, in his interview with Nicodemus, a ruler of the Jews, he would not let the opportunity slip without impressing upon this important official the wisdom of reducing taxes, of releasing war prisoners, of promoting education and public health, and of lightening the severities of punishment? Indeed, when the ruling class failed to rule justly, we need only to turn to the twenty-third chapter of Matthew to find the dramatic account of how Jesus stood up and denounced them in no uncertain terms.

Jesus chose for himself a religious, not a political ministry. He did not avoid the company of politicians. He probably understood and could discuss all of the important political issues of his time. Yet he would not enter the political arena as a leader. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Politics has to do with matters of the flesh. He chose to work in the realm of the spirit. The spirit, however, exercises an invisible influence upon the flesh; therefore though not in politics himself, he would not hesitate to wield an indirect, invisible influence upon such politicians as would listen to his advice. "The wind bloweth where it will and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the spirit." Thus Jesus defines for himself his sphere of influence in the realm of politics, and this same sphere of influence he has, I believe, also indicated as suitable for

those followers of his who are consecrated and set apart for the Christian ministry.

For those who are *in* politics, Jesus laid down another amazing principle. "Ye must be born anew." What does this mean? We shall understand this better if we interpret it in the light of what might have been the burden of Nicodemus' secret visit. So long as Nicodemus relied only upon public clamour, force, strategy and alliances, so long would he fall short of the highest ideals which he might achieve in his political life. "You must be born again. Let hatred die. Let love be born. Let violence perish. Let the influence of mercy and tenderness spring into being. Let all designing, scheming, strategy and trickery be done away with. Let birth be given to honesty, sincerity and truthfulness in all public dealings." Herein we find in a nutshell what ought to be the political philosophy of all Christian statesmen. It may be expressed in the classical phrase, "Men, not measures." The world sorely needs peace! It sorely needs justice! But peace and justice have not been obtained through military combinations, political coalitions, or new economic regimes. The character and purpose of men in public life is of primary importance. To rely upon systems and methods, upon programs and slogans, but to forget the dynamic power of good character and unselfish purpose is simply to put the cart before the horse. It will not go.

The Christian religion has a mission to serve the social and political community. On the one hand, we no longer desire to maintain an attitude of other-worldliness, or a policy of exclusive evangelical individualism. On the other hand, we want to avoid the dangers of a church-state and the temptations of ultra-secularism. Between these two extremes, we must find the golden mean. The world outside of the Church is thinking of Christianity either as incapable of understanding the affairs of the state or as entering the field of politics from selfish motives. To steer clear of these dangers, and at the same time fulfil our duty as Christian citizens, three principles must be adopted.

First, Christianity must duly recognize the function of politics. It should recognize that the state is a permanent and necessary institution and capable of good. Secondly, Christianity must furnish the motives of good government and provide the highest and the best principles for political activities. Finally, the Church must cooperate in the promotion of good citizenship, and, as an ecclesiastical organization, fulfil the obligations laid on it by the civil government.

In dealing with political questions, then, it is our duty to abide by the following principles. In the first place, it is our duty to be good citizens and to promote good citizenship among men. Our Lord lived in a day of great political discontent; but he was not hostile to the government. Neither was he indifferent to it. He obeyed the law

and even suffered death under injustice. He paid taxes and advised others to do the same, "Render to Caesar the things which are Caesars."

In the second place, we must recognize the state as a worthy institution, and politics as a worthwhile profession. Those of us who are consecrated to the Christian ministry of healing, teaching or preaching, must not, as our Lord did not, participate in political activities. We ought, however, to study and understand the political movements of our day. We ought to have convictions as to their right or wrong aspects. We need not refrain from expressing our judgments, if these can be an influence in making things better. Did not our Lord mingle with the publicans? Did not the people of his day think of Him as a great statesman? A ruling politician called upon Him at night: the multitude wanted to make Him their king.

But to the politician he said, "Verily, verily, I say unto thee, except one be born anew, he cannot see the Kingdom of God." To the multitude he said, "Seek ye first the Kingdom of God and His righteousness." Therefore, in the third place, it is our duty to preach to the world that the Kingdom of God is the goal towards which society must move. It is our duty to explain and amplify with both words and deeds, as He did with his life and teachings, what the Kingdom of God is. Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are they that hunger and thirst after righteousness. Blessed are the merciful, the pure in heart, the peacemakers and they that have been persecuted for righteousness sake. Shall we not, therefore, advocate social legislation? Shall we not promote penal reforms? Shall we not preach against war? Dare we let the state struggle along aimlessly? Dare we allow the world to go astray for lack of proper motives.

The world is a challenge to us. Its wounds are many. Political reconstruction is just as much needed as anything else. Shall we as Christians shrink from our responsibility? The example and the teachings of our Lord will not allow us to do this. Let us follow Him.

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## What British Christians Are Thinking About Christianity in China

WILLIAM PATON

**I**HAVE been asked by the Editor of *THE CHINESE RECORDER* to offer some remarks under the above heading. I do so with some trepidation, for it is not always easy to convey in writing an impression of a state of mind without misrepresenting it and being misunderstood. It is, however, so important for the world that Christians in China and Christians in the West should understand one

another that I am glad the Editor of the RECORDER is seeking to serve the cause in this way.

Just as people differ from one another in China, so they do in a country like England and there is no single attitude towards recent developments in China. Some people are puzzled and worried by what they conceive to be unhopeful or menacing developments in Chinese Christianity, particularly in relation to missionary work, others, embued perhaps with a temperamental sympathy with nationalism, are full of optimism and hope as they contemplate the new fields into which Chinese Christianity is entering.

I think that the main line of thought and discussion about Chinese Christianity would be something like this. There is in the first place a real desire to see Chinese Christianity go ahead. Of this I am quite certain and it is true of all types of thought, Liberal and Conservative alike. I suppose it would be useless to deny that many people have come to realize the importance of the Chinese Church and of Chinese leadership because of the political exigencies which have forced it to the front. To say that, however, is not to say that the realization of the importance of the Chinese Church is based only on political considerations. We are often awakened to the existence of truth and reality by events which shake us out of our "dogmatic slumber" and many people have come to realize more profoundly than ever before that the Church is prominent in a sense in which the mission is not and cannot be. I find as a corroboration of this that the aspect of the Jerusalem meeting of the International Missionary Council which everybody welcomes and seems to be of high importance is the simple fact that there will be present there considerable delegations from India, China, Japan and other countries of the East.

I have no claim to speak for them, but I believe that Dr. Lew and others like him, who in recent months have been in England, have been surprised by the genuine friendliness towards Chinese Christianity which they have found manifested on all hands.

Let me now turn to the other side, if I am to be faithful in trying to depict what is being felt here in England. I think that a good many people are anxious as to how far Chinese Christianity is going to be able to maintain itself against the flood of influences which must inevitably beset it and drag it hither and thither away from its central purpose. America has perhaps a larger stake in the great Chinese Christian institutions of education than England, but there is much interest in England in these institutions and there is some anxiety based not on distrust of Chinese Christians, but on a sense of the immense difficulty of the whole situation, as to how far these great institutions will be able to maintain a specifically Christian character. It is well understood that Chinese patriots are and must be enthusiastic about

national education and it is asked whether in the face of that great stream of influence the Christian colleges and schools will be able to maintain their definite place.

Similarly, there is anxiety and questions are asked whether the temptation to unite the Christian cause with the programme of a dominant party may not prove overwhelmingly attractive to leaders or groups here and there.

It is difficult to state these things without overstating them, but I think I am right in suggesting that it is such questions as these which are being discussed among those English Christians who are genuinely friendly to Chinese Christianity and desirous of its strength and progress.

There is only one other point which is worth mentioning. I think that Christians in this country who have been interested in the maintaining of missionary work in China do want to know whether or not their help is still wanted. They want to know whether the help they have been giving in men and women and in resources is still wanted and, if so, on what terms. They are well aware that the statements made by several prominent Chinese Christian leaders leave no doubt at all on the fact that this help from the West is still wanted, but they would like to be sure that it is wanted by the Church generally and that thought is being given to the way in which this help can best be rendered. There is always a certain group of people who accept the view that the giving of money must necessarily carry with it the settlement of policy, but I do not believe that this principle is widely accepted. I am also sure that recruits can be got who will cordially work with and under the Chinese Church in the new day opening before it. On all these things I feel that people here want to know what is the mind of the Chinese Church. In saying this I do not, of course, forget that it is far easier for us in peaceful (or comparatively peaceful) England to ask these questions and quite another thing for a Church living under the difficulties and tension prevailing in China to answer them. These, however, are the points which I believe to be most important and to be worth the consideration of those in China who want to know what is in the mind of English Christians to-day about the Chinese Church.

January 25, 1928.

## The Christian Life and Message in Relation to Non-Christian Systems

FRANK R. MILLICAN

**U**P to Jerusalem again. What prophetic vision was there in that simple statement of the lowly Galilean, "And I if I be lifted up will draw all men unto Me." And here they come from the East and the West, the North and the South, to bow the knee unto Him who was wont to call himself the "Son of Man" but whom men with true insight and loyal devotion call the "Son of God." With an astonishing faith in mankind, and with the instinct of a great leader He intrusted His message of salvation to His humble followers, sending them forth to "the uttermost parts of the earth." Now they return again to drink more deeply of His Spirit in order that they may be better fitted to interpret His life and work to a sin weary world.

Indeed, the task is great, and, if it is to be well done, the workmen will need not only more of His spirit but also a true perspective. The builder does well to stand off from his task on occasion to see his work in relation to its environment. There is the same need for a study of the "Christian Life and Message in Relation to Non-Christian Systems." If any one is doubtful about the motive of the Jerusalem meeting let him read the preliminary statement to the pamphlets. "The mission of the Christian Church in the world stands or falls with the conviction that the revelation of God in Christ is something unique, possessing supreme value and providing a real and satisfying answer to the problem of the meaning and purpose of life and a complete response to the needs of men everywhere."

The six pamphlets dealing with "The Christian Life and Message in Relation to Non-Christian Systems" are:

1. Christianity and Islam, W. H. T. Gairdner,
2. Christianity and Hinduism, Nicol Macnicol,
3. Christianity and Confucianism, J. L. Stuart,
4. Christianity and Northern Buddhism, A. K. Reischauer,
5. Christianity and Buddhism, Kenneth J. Saunders,
6. Christianity and Secular Civilization, Rufus M. Jones.
7. Our Christian Task in a Materialistic World, Rufus M. Jones.
8. Religious Values in Confucianism, D. W. Lyon.

To cover in detail the subjects dealt with in these pamphlets would require at least six volumes. We can only point out the more significant features and indicate attitudes. One is impressed, while reading the statements, with the uniformly sympathetic approach to the consideration

of the beliefs and practices of the various systems. This does not mean that the weaknesses and adjudged failures of these systems are winked at or glossed over. But there is an appreciation of whatever good is found in them. There is a manifest willingness to sit down with men of all faiths and cultures and exchange in a frank and friendly way the deeper spiritual experiences by which men live. But now for a look at the statements.

Canon Gairdner's statement consists of two parts: Values in Islam and Values in Christianity. The values in Islam may be briefly summarized as follows:—Belief in one supreme God (Allah) of power and mercy, utter devotion and obedience to the will of God, an unescapable, just judgment day, emphasis on a continuous life of prayer, the moral earnestness of its founder, and the unity of the brotherhood.

The acknowledged weaknesses include:—The arbitrariness of God, a perverted understanding of the person and work of Jesus, lack of sufficient connection between religious practices and conduct, excessive appeal to motives of fear and reward, excessively sensuous ideas of the future in Heaven and Hell, lack of a social program, certain weaknesses in the moral character of its founder, and unduly uncritical bondage to the teachings of the Quran.

It is claimed that Christianity may enrich "Islamic Half-Truths" by furnishing:—A more accurate conception of the nature of God, and of the life and work of Christ, and a clearer conception of providence and of immortality.

On the other hand it is felt that its contact with Islam demands of Christianity:—A more acceptable interpretation of the doctrine of the Trinity worked out experientially, a presentation of the Incarnation and Atonement that will emphasize the redemptive purpose of a suffering and loving God, a greater spirit of reverence in worship, and a sense of solidarity manifest through greater loyalty to the brotherhood.

Hinduism represents a long search after God and truth by an intensely religious people. No few paragraphs can begin to fairly represent the multiplicity of religious convictions and practices included in the term, Hinduism. However, the outstanding elements of strength in Hinduism may be summarized as follows:—Belief in one supreme, imminent, non-material spiritual Reality as the ground of all existence, belief in knowledge of, and union with, the Divine as the final goal of life, and belief in appropriate retribution for all deeds done.

The elements of weakness for which it is held Christianity may furnish a corrective are chiefly:—Extreme impersonal pantheism which seems to obliterate all distinctions, the doctrine of Karma which in its extreme form eliminates the possibility of an intelligent and loving will in the universe, the belief that all is Maya, and unreal, which cuts the nerve of moral endeavor, making life appear to be meaningless and vain,

the doctrine of evil which emphasizes escape from the world rather than victory over sin and the attainment of fulness of life.

In the statements on Confucianism high tribute is paid to the character of Confucius himself and to the emphasis on moral conduct. A strong religious element is found in Confucianism but this which was so prominent in the earlier writings is shown to have decreased until eventually Confucianism became largely an ethical and social system. The idea of a personal God, or gods, gave way to the depersonalized moral principle of Nature. Due appreciation is shown for Confucius' emphasis on right human relations and the virtues of humanity, reciprocity, and world brotherhood. While Confucius did not deny the existence of God he was reluctant to talk about Heaven. He was profoundly, but unostentatiously, religious.

Dr. Stuart believes that Christianity has a real contribution to make to Confucianism in clarifying its idea of God as well as other religious ideas and also in furnishing the dynamic which comes through Christ for living up to the Confucian ideal. Christianity may also act as a corrective to the over-emphasis on external forms, and lead to a deeper knowledge of God through personal experience of God through Christ.

Dr. Stuart points out some of the hindrances to the spread of Christianity in China. He also indicates the points of contact between Christianity and Confucianism. The idea of filial piety which finds its highest expression in Christianity in the Fatherhood of God is presented as the best common tie.

The sympathetic approach is seen in many places in this pamphlet. For example, the influence of Confucianism in helping the writer to clarify his own religious thinking is gladly conceded. Again it is suggested that the Confucian Classical literature may well supplement the Old Testament literature in leading men to Christ, and in helping men to properly interpret the Christian message in the light of Chinese culture.

From the two pamphlets on Buddhism we get a clearer insight into the basic philosophy of Buddhism, and also of the changing emphases in the course of its development. We find that Buddhism is alive and active to-day, and is more and more adapting itself to modern conditions. This is especially true in Japan. We are led to believe that the real issues between Christianity and Buddhism are found in the question of the personal or impersonal interpretation of the universe, and in the further question of the doctrine of release from life which is thought of as evil and the Christian doctrine of a more abundant life as set forth by Jesus. But while objecting to impersonalism, Dr. Reischauer also cautions against a too limited conception of God when thought of in personal terms.

Dr. Reischauer finds what seems to be a real contradiction between the Buddhist doctrine of Nirvana and the emphasis on ethical personality. Yet he grants the possibility of an interpretation of Nirvana which allows for positive content. The testimony of many Buddhists seems to prove that most present-day Buddhists do put a positive content into Nirvana. They think of it as bliss unspeakable and thus strive for the permanent conservation of moral values. Dr. Saunders includes several testimonies to this effect.

Dr. Saunders points out that Buddhism is essentially mystical and quotes Dr. Otto and others to show the relation between Buddhist mystical experience and that of the Christian mystics. The striking difference comes in the Buddhist interpretation of that experience and all life in impersonal terms while Christianity thinks in personalistic terms. Kagawa believes that the Buddhism of Japan is so strongly influenced by Western thought that if Western thought inclines to pantheism Japan will see a rise of Buddhism while if personalistic thought dominates in the West Japan will turn to Christianity.

The theistic tendencies and developments in some of the Buddhist sects is pointed out. Along with this is shown the efforts towards an approachment between some Buddhist sects and Christianity. In the Ittoen order there are many Christians (of the Franciscans) and many Buddhists. Christianity is shown to be exerting a strong influence over Buddhist thought. Yet there seems to be a decided reluctance to be identified with the Christian movement.

Both writers feel that Christianity has a real contribution to make in Buddhist lands. This contribution lies along the lines of a clearer conception of the nature of God, of man, and of human destiny, as well as of the person and work of Christ Jesus.

The statement on Christianity and Secular Civilization brings to Christianity a challenge in comparison with which the problem of the non-Christian religions sinks into comparative insignificance. We are brought face to face with the fact that a large per cent of the human race have little or no interest in religion. In the United States about two-thirds of the entire population have no definite connection with organized Christianity. Modern science and humanism together with the failure of the church to adjust itself to the developing knowledge of modern times are given as the chief factors in bringing about this state of affairs.

This pamphlet is a challenge to the Christian church to clear itself of any suspicion that it does not stand for truth, first, last, and all the time. The church is also challenged to dispel the prevalent feeling that there is a clash between religion and science.

Naturalism and secularism are held to be inadequate to meet man's needs. Men need a real dynamic experience of God such as comes

through Jesus Christ. It is believed that if Christianity will free itself from all unnecessary dogma and bring itself into line with all that is true in science and modern thought it will furnish the dynamic needed for the spiritual life of the individual and society.

[Pamphlet No. 8 was not in Mr. Millican's hand when he wrote this article. It seemed well, however, to add it to the list as given by him. Its late arrival explains the absence of reference thereto in this article.—Editor.]

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## What We May Hope From the Jerusalem Meeting\*

F. W. S. O'NEILL

**O**UT of Zion, the perfection of beauty, God hath shined forth. Zion, the perfection of beauty. Did the writer feel that the beauty of situation and form enabled God to shine forth or that the God he felt to be within Zion made the hill and the temple beautiful? Perhaps both. It is therefore necessary to expect things to happen, to bring one's inner vision to bear on outward phenomena, that is to have eyes to see. Faith, hope and love, are all closely bound up with expectation. Those, for example, who expect nothing but chaos and selfishness from the Nationalist Movement in China are likely to discover little else. As our professor of philosophy used to say, "The eye sees what it brings with it."

We may not see the need for this meeting because (1) Jerusalem is a long distance for most of the delegates to travel, (2) the subjects to be discussed may seem not to demand this particular method for their elucidation, and (3) when the meeting is over, we wonder whether after all anything will be different in the progress or emphasis of the missionary campaign. These doubts are legitimate. The two hundred chosen delegates will naturally consider the gathering to be important and will endeavour to make it so: others may have a less sanguine view, until something of value emerges as a result of the prayer and study of cooperating groups of forward-looking Christians in many lands.

What then may we reasonably expect from the combined efforts of mission boards, religious statesmen, Asiatic and African church leaders, as well as missionaries of the rank and file? Let us not forget that "Edinburgh 1910" produced a real change, definitely affecting the subsequent history of Christianity in the world. The chief distinction between "Edinburgh 1910" and "Jerusalem 1928" is obviously the larger representation from the younger churches proceeding to the latter. Of

\*An address given by request before the Shanghai Missionary Association, February 14, 1928.

the total two hundred members, at least sixty are to come from lands to which missionaries are sent. This feature, taken along with the inspiration of the place of meeting, constitutes the novelty of the present religious parliament.

In the realm of religion and the conduct of life, if practice is to be on the most fruitful lines, thought and study are indispensable. Doubtless the majority of Christian people have little taste or opportunity for the steady exercise of reflection on the things that pertain to the wider regions of the Kingdom of God. But someone must plan: some group must do the kind of work done by the first Church Council of Jerusalem, outlined in the Acts of the Apostles.

We can therefore put aside the doubt as to expenditure of time and money required: we may for the moment ignore the feeling that the only way to preach the Gospel to every creature is to set out and preach it. Our propaganda, which is, to say the least, not becoming easier than formerly, ought to be carried on in an atmosphere of the closest cooperation attainable.

When East and West come together at the religious centre of the world, what can be accomplished?

1. The chief thing will be mutual understanding, out of which, in the case of those in pursuit of the highest things, there arises mutual respect. The educational process will not be confined to board secretaries, coming from the West in order to learn: it will apply to one and all.

Have you ever been surprised at the strange human spectacle of the right man in the right place? Sometimes this phenomenon occurs in governments, oftener it seems to happen in the Christian Church. Could, for example, the International Missionary Council be better served than by the group of four, two Americans and two British, who are at present at its head? The National Christian Council of China and the Church of Christ in China furnish their examples of such happy choice. Facts of this kind go a long way to prove the Divine inspiration of the Christian Church. Certainly it is on account of the types of men and women who will assemble at Jerusalem that we may entertain high hopes from their coming together.

2. Arising out of mutual understanding and respect, there grows a desire for Christian union. When the desire is sufficiently widespread and insistent, then federation of some effective kind is bound to result. Face to face with the practically unanimous opinion of the younger churches in favour of one visible Body of Christ, the delegates from America and Europe cannot but be impressed in a new way by the urgent need for union. Over and over again the churches on the mission field have shown their distaste for denominationalism. Among the findings of the Japanese delegation to the coming meeting is the follow-

ing: "Above all things discourage the introduction into Japan of any more sects or divisions of the Christian Church." At Jerusalem a call will doubtless be given to step forward towards the inevitable Kingdom, into which all the Christian sects will be merged. Nothing need be surrendered except exclusiveness, sectarianism and separatism. From the Society of Friends to the Roman Catholics, from the Seventh Day Adventists to the Orthodox Greek Church, our aim should be God's aim, that they may all be one. The closest unity compatible with the widest variety, such has always been the Divine principle of creation. That our neighbours decline to cooperate with us, is not the chief matter. We can only and always be ready to cooperate with them. So shall we become true sons of God.

3. Thirdly, since the cooperation is always free, it follows that home churches and mission boards, where they have not already done so, may be expected to fall into line with the pioneers, by demitting their authority and control of ecclesiastical administration in favour of the churches of Asia and Africa. Devolution may sometimes fail in actual practice. Nevertheless it has to be tried. What the home boards can do is to encourage their representatives on the field to make the experiment. That was the method adopted by the Scottish and Irish Presbyterian deputies to the Shanghai National Conference of 1922. Following that conference, these delegates came to Manchuria, and through their encouragement we began the turning over of control in a considerable range of activities, from the missionary councils and conference to the Chinese Church Synod. At the meeting of Synod last summer the location and work of the missionaries was brought under Synod, subject to the approval of the home boards. Last month at our annual Conference in Moukden a detailed scheme was drawn up for putting this drastic step into execution. It remains for synod and the two home boards to give their final decisions on the matter. To all appearance a milestone has been passed on the way to the establishment of a Chinese Church that has authority within its own domain.

4. In the fourth place, when a Church is aware of itself as spiritually independent, it may proceed to consider the conditions of its ministry and membership. What creed differentiates the Christian society from the general community? What message to the world presses for utterance? The first subject on the programme for the Jerusalem meeting is not intended to deal with the thorny topic of creeds, but with Christianity in relation to other faiths. That is more difficult, and less exciting. It is proposed to consider the meaning and emphasis of missionary propaganda in the modern world, where Buddhism, Hinduism, Islam, Confucianism and Animism, are much better understood than in the days when Carey and Morrison set out on their mighty crusade. In order to deal with this subject effectively, however, a

statement of the essentials of Christianity, directly or indirectly, can scarcely be avoided. And here we come back to the question of the creed which a church on the mission field left to itself will be likely to choose. In Harbin, the most important commercial city in Manchuria, this question has of late come seriously to the front. If I were to mention what one delegate to Jerusalem would desire, yet has not the temerity to hope for, it would be a statement of the creed of universal Christendom, past, present and future, in words such as these: "I believe in God through Jesus Christ, His Son our Lord." The Jerusalem delegates would all cordially subscribe to such a declaration. Many, perhaps most of them, would then proceed to add various additional articles or explanatory formulae to express their views of the Christian revelation more fully. Or, if a short scriptural creed is preferred, then let us join in asserting with quiet, complete conviction, that "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses." Christianity is Christ. All the followers of the Carpenter of Nazareth, Catholic and Protestant, agree on this scripture, though their ways of stating the belief are at times obscure.

Just how the message to other faiths will be interpreted, I do not know. Few of us have given sufficient attention to the other man's point of view. We think we have not time. Certainly the investigation of non-Christian faiths involves more study, rather dry study, than we are willing to undertake. Besides we are a little afraid of the results, wondering whether Buddhism, for instance, may turn out to be a better sort of religion than will be comfortable for ourselves. For it is often easier to paint people black, when we set out to bring salvation to them. But black or grey, we have only one message for them. "In none other is there salvation, for neither is there any other name under heaven that is given among men, wherein we must be saved." Our message is Christ Himself.

5. Thirty-two years ago the British Student Movement followed the American Movement in adopting the motto—"The Evangelisation of the World in this Generation." Stress was laid on the carrying of the Gospel proclamation to every creature, as distinguished from the Christianisation of human society, which was held to be less immediately our aim. To-day in addition to evangelism we are concerned with the slower process of Christian education. Of the twenty delegates to Jerusalem from China, eight are heads of colleges or schools. Religious education is a more mentally exacting, while less adventurous, occupation than preaching to the multitude. Probably missionary women succeed in schools on the religious side to a higher degree than men. If so, it may be partly because girls are less difficult to handle than boys, as they are also more naturally inclined to religion.

How to visualise the outcome of the Easter meeting in the matter of our Christian schools, their position in the state, their duty to the boys, is beyond me. One thing impresses me, and that is, the necessity to avoid cut-and-dried principles. What we look for primarily is neither knowledge of the Bible, nor church doctrine, nor religious observances, although all these are what we ourselves believe in. For boys and girls, so many of them from non-Christian homes, our object is to inculcate habits of life and thought consonant with Christianity. We aim at producing strong moral character by means of faith in Jesus Christ. Hence it is not permitted to us to close our schools because some of our former methods of instruction may be forbidden by the Government or are distasteful to the students. There might indeed come a day when, as in Soviet Russia, no teacher would be allowed in class to suggest his faith in God. Then the function of Christian schools would for the time being have ceased. We are a long way from such a contingency in China. And our privilege is to find out on what conditions we can pursue our work. The goad does not vanish by merely kicking against it.

6. There remains the vast set of topics comprised under the headings of race industry and rural needs. To illustrate the complexity of the last of these, which seems by far the simplest, I may mention that the findings of the Japan delegation on the problem of their thirty million farmers are full of careful facts and figures regarding debt, poverty, discontent, democracy, and evangelism. Is it possible for Christian statesmen during a fortnight's discussions, prepared for though they will be by many contributory agencies, to tackle the terrible obstacles to the spread of the Kingdom due to conflict of races and to the introduction of western methods of mass production into Eastern lands? Perhaps it is possible, especially on the question of race. If there is one subject of supreme importance on which the Christian Church may be expected to make a pronouncement for the benefit of western Governments and western people, it is the subject of racial equality. No better opportunity could be devised for such a public statement than a parliament of chosen representatives of East and West at the historic religious centre of the world. People generally may pay little heed to united missionary opinion even at its weightiest and clearest, but in any case the Church is our main care and the Church will not turn a deaf ear. Theoretically, imperialism may appear to be decadent; practically, it is a very live issue. Like the League of Nations, the Church of Christ stands for an ultimate international brotherhood brought about by free and equal national states, large and small, agreeing to lay down their arms and be friends. Nine years ago the League of Nations led the way to peace. How many years will be required before the Christian Church will be sufficiently harmonious and sufficiently courageous to

follow so great an example? Only gradually are church folk becoming aware that, whatever other political party they may belong to, they have no excuse for being lukewarm about the blessing of Christ promised to peacemakers.

7. Summary of the six points. I have suggested that among the hopes we may entertain for the Jerusalem Meeting are, mutual understanding, a deepening desire for union, fuller devolution of control on the mission field, a simplifying of the essential message of Christianity, a widened interpretation of religious education, and an appeal to the Church and the world to act upon the Pauline dictum "In Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bond or free."

These are matters partly of administration, but much more of attitude, spirit and faith. There remains the chief thing, without which the discussions and resolutions at Jerusalem will fall short of their main purpose. A friend sends me a parting note, including the command: "Bring us back lots of ideas and inspiration." The ideas are easily obtained. Conferences scintillate ideas, as a fire emits sparks, or as a Chinese home on New Year's Day blazes with fine maxims. Indeed, the literature prepared for this gathering rather appalls one by its serried mass of sound ideas. The facts contained in the Encyclopaedia Britannica may be thoroughly reliable but what use are we to make of them? In a scientific sense, knowledge is power. Nevertheless, the power which transformed the Apostles on the day of Pentecost did not result from knowledge. What they received was a gift of inspiration, making their departed master vividly real to them, filling scriptures with new meaning, moving their hearts with yearning for their fellow men. William Paton says of the Easter gathering "that it must be futile and barren unless in it there is something born of God." "Those who go to Jerusalem should go there most of all to pray together to God." The problems to be considered are, indeed pressingly concrete, nowhere more so than here in China. The break in the continuity of missionary enterprise over the larger half of the Republic compels fresh thought on the meaning of our campaign of idealism. Enlightened western opinion in different countries is less convinced than before the Great War of the value of Christian moral teaching and customs.

The two hundred delegates to Jerusalem are not indeed on the defensive. They represent the advance wing of the forces of the Kingdom. Sure of their ground, familiar with their equipment, they pause in the presence of the Commander to whom they are in heart and life devoted; they pause to reconsider their strategy in a world of change. Behind them stands the strength of the Evangelical Churches of all lands. It is expected of them that they will, as a closely knit body of Christian believers, wait on God. It is hoped that the vision they receive, in answer to the prayers of many, will uplift and enrich the Church, east and west,

enabling her to bear persecution and to win the world—the world never forgotten, always beloved of God. We come back then to the basis of everything in the Christian life. To secure the only success worth having for the Jerusalem Meeting, there is only one way. In the words of Phillips Brooks:—

“How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive Him still,  
The dear Christ enters in.”

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## Present-Day Attitude Towards “Ancestor Worship”

### A SYMPOSIUM

**I**N the study of Ancestor Worship in China three points may be noted: 1. Why did Ancestor Worship exist in ancient China? 2. What are its benefits or shortcomings? 3. Should we preserve it and try to improve it?

The origin of this custom is unknown. Already in the years from 2200 to 2300 B.C., during the reign of Tang and Yü, Ancestor Worship was fairly complete and there was a royal ancestor hall. Ancestor Worship was, therefore, practised long before that. After passing through the times of the five emperors and the three kings, moral and ethical civilization gradually developed in China and at the same time the foundations of Ancestor Worship became more secure, for there was close relationship between them. The basic idea of Chinese ethics and morality is in filial piety. Ancestor Worship helped to build up Chinese ethics; for when one is filial to his parents when they are alive one naturally pays due respect to them when dead. When parents are attended to faithfully when they live, it is called filial support (孝養); and when dead they are given sacrifices, it is called filial offering (孝享). Thus the Book of Mean said, “Serving the dead as if they were alive, is the highest form of filial piety.” The basic ideal is to be found here—namely, serving the dead as you would serve the living. So that if men cannot forget their ancestors, that means that down in their hearts their ancestors are still alive. Knowing that living people must have houses to live in, ancestors also must be furnished with temples, halls or family niches. Since living persons must eat and drink, so ancestors also must

have vegetables, wine, etc., at different times and festivals. Thus the ancestral offerings are ethical rather than religious.

Two more points must be noted in this connection. First, three days previous to the ancestral offerings one must fast, that is, make one's heart pure by thinking exclusively about how his ancestor acted when he was alive. One must visualize in his own mind's eye the entire personality of his ancestor before he can really offer sacrifice to him. Second, Confucius said that offerings should be made to ancestors as if they were present. These offerings must be made in the very presence of the ancestors. These two points, namely, fasting and mental visualization or communion look very much like religious performances. Ancestor Worship may, therefore, be called a form of ethical religion.

The real benefit of Ancestor Worship is found in its ethical values. A classical saying has it, "All things come from Heaven (or God); man comes from the ancestors." So Ancestor Worship, because of its importance, has made the Chinese people grateful to their forefathers, thus indirectly making them a grateful race. Mo-Tse also had this attitude. He said that Heaven loves men and ancestors love their children. His doctrine of mutual love is based on these two concepts. The reason why the moral standards of the Chinese are kept up is their respect for Heaven and their love for their ancestors. This is the Chinese religion—to respect Heaven and love the ancestors.

The shortcomings of this ancient custom are many, of course. First, in Ancestor Worship there is the spirit of bargaining; the worshipper wants to get something in return. So the evil-doer tries to avoid the consequence of his evil-doing by making offerings to his ancestors. Second, according to the Chinese classics, one is not allowed to worship the ancestors of other people. In worshipping other people's ancestors, one is, therefore, prompted by other motives than love for one's own ancestors. The motive of trying to get something is found here again. Many people do worship other people's ancestors. Third, fasting and mental visualization are not often practised. Thus, the real spirit of Ancestor Worship is often absent. Fourth, many do not treat their ancestors properly when they are alive; their action in trying to please their ancestors when dead is therefore meaningless. Such Ancestor Worship is prompted by fear of the dead spirit. There are other shortcomings coupled with superstitions handed down from past generations. These we must seek to purify.

We cannot get rid of Ancestor Worship entirely. To try to do so is to work against the psychology of the Chinese people as a whole. People argue that if we want to remember our ancestors we must use other methods. This is quite possible. As it is, Ancestor Worship has become a custom and, besides, nothing in it is utterly wrong. It is an heritage of China's civilization; the basis of good morality and ethics.

What we should do is to guard ourselves against the evils of Ancestor Worship, and try constantly to improve it. It should always be a means of *remembering* the ancestors.

Catholics during the Ming dynasty suffered a great deal because they had an internal debate over Ancestor Worship. Finally they were not allowed by the Chinese government to preach the Gospel because of their disapproval of it. It looks as though the Protestants are facing the same disaster by trying to get rid of Ancestor Worship. Many Chinese hesitate to join the Church because it does not allow them to worship their ancestors. In fact the faith of Christianity and Ancestor Worship, the purpose of which is to *remember* ancestors, can get along side by side. A Christian is to be encouraged in his remembrance of ancestors. But careful consideration must be given to the forms of ritual. In bowing before one's ancestor, one is not necessarily worshipping his ancestor in the same sense as when he kneels before God. However, all these rituals can be discussed and changed but the idea of *remembering* one's ancestor must be advocated and kept on. We must think out some ritual for the remembrance of ancestors so that not only may Christians approve of it but non-Christians as well. Then perhaps, more Chinese would join the Church. T. M. Van.

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Most families have a small wooden shrine. There is also a paper on which is written all the names of the forefathers. Offerings of food, vegetables, etc., are made at New Year. All the members of the family and those who visit them at this period worship before this shrine. The main point of this custom is that inasmuch as these living descendants have descended from their forefathers and inherited their estate they feel that they should not forget their origin. This worship is, therefore, a matter of filial duty. As a matter of fact the sons actually inherit the estate.

According to Christianity, however, we must worship God only. Worship at these shrines, therefore, involves unsatisfactory practices. All people, furthermore, have their origin in God. To worship God is enough. We need not worship others. Chao Ching Yü.

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The present Chinese attitude towards "Ancestral Worship" should be divided into two parts, that of the educated and that of the uneducated. The attitude of the former is largely indifferent but many of them carry on such worship in one form or another, as a tradition. The attitude of the latter is mercenary and superstitious, although a considerable number of this class do perform such a ceremony out of a sense of respect and possibly affection.

Its main significance is that it helps to maintain the relationship between the dead and the living.

If the ceremony is performed merely as a kind of idolatrous ritual, it certainly does not fit in with Christian principles and practice, but if the participant in the ceremony does so with genuine feelings of respect and affection, it need not be objected to by the Christian Church. After all is it not true that the real attitude of mind determines the fitness of religious practices? S. J. Chuan.

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Present-day Chinese maintain an unfavorable attitude towards Ancestor Worship. The introduction of Occidental material philosophy has, to a great extent, loosened the hold of tradition and customs upon the minds of people. As a result reverence for ancestors is giving way to dollaritis or dollarocracy. Ancestor Worship had its origins in the bequest of property from ancestors and the notion that ancestors would, as deities or spirits, afford protection to their offspring or favor them with the blessings of prosperity and plenty. But present-day Chinese begin to doubt the existence of the soul or spirit; they have become indifferent as to what should be done with the deceased, even if this means that they themselves should be no more. The young materialists believe that death ends everything; the deceased have entirely severed their relationships with their survivors; and it is an extravagance to worship the no more sensible beings who most probably do not have any actual existence. Again, many people do not inherit any property or real estate from their ancestors, and so it is absolutely unnecessary to offer them sacrifices which they cannot possibly enjoy or appreciate. Although it may be a mere ceremony to remember their part in rearing and raising children, the latter can repay their service with filial piety and obedience in their life time better than after their death.

This great change of attitude is of great significance in the minds of the Chinese. While the extreme form of Ancestor Worship has sacrificed the personality of the younger generation—a most pernicious influence of the institution—the utter disregard of it has over-individualized the youth, who seek for small families, self-enlargement (though not necessarily aggrandizement), and pleasure in this life alone. That nepotism is shattered need not trouble us, but that absence of sympathy for members of the same blood also becomes pronounced is another matter altogether.

Those aspects of Ancestor Worship which come in conflict with Christian practices are most manifest in the offering of sacrifices and the veneration of ancestors' tablets or images. Ancestor Worship leads to polytheism. It raises human beings to the rank of deities, thus challenging the position of God. Moreover, the observance of the

teachings of parents after their death obliges children to put ancestors in front of God. Again, parents are not necessarily moral; and their final words, which are usually taken as their wills, may not be in accord with ethical principles. The practice, or rather custom, that a son may revenge the murder of his father regardless of law is another evil of Ancestor Worship not consistent with the Christian principles of love and forgiveness. Chiang Liu.

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## National Church Unity—The Pathway to Ecumenical Unity

A. R. KEPLER

**I** READ with much interest the statement by Bishop Hind in the January CHINESE RECORDER, setting forth his criticisms and misgivings regarding the Church of Christ in China. With all due respect to Bishop Hind, I fail to follow the logic of his reasoning. He very evidently entirely approves of the organization of the various Communions on *national lines*, but he seems to object to the bringing together of all the denominational groups into one nation-wide Protestant Communion.

It seems to me that whatever advantage exists in the uniting of Communions who have had a common heritage such as all Episcopalians, all Lutherans, all Methodists, to form one Episcopalian, one Lutheran, one Methodist Church in China,—all these advantages greatly multiplied should be derived, if all these communions were to unite in one nation-wide Church of Christ in China.

If I understand the historic Anglican position, one of its two great passions is Church Unity. It seems to me psychologically unsound to suppose that by having our Western denominational differences propagated and perpetuated upon the mission field and the denominational cleavages made *world-wide*, that we are thereby hastening the realization of a truly Catholic Christendom. I am inclined to believe that the very fact that we are making our several communions world-wide is going to make still more difficult the realization of our dreams of a united Protestantism, not to mention a union including also the Roman Communion.

It is comparatively simple and easy for the Christians of one Communion in America, for example, to be united with the Christians of the same denomination in England or China. They are geographically far separated and the unity is largely confined to spiritual unity. (I wish to say right here and now that the essential factor after all is spiritual unity). But where the rub comes in, is where Christians of different Communions in the same community or the same country attempt

to unite. That is where actual unity, if unity exists at all, should express itself in fellowship, worship and service.

I am persuaded that to the extent to which any Communion becomes a world-wide Communion like the Roman Church to that extent does it become more difficult for such a Communion to break over denominational bounds and arrive at actual Christian unity by being truly one with the other Christians in the same town and in the same nation.

One of the criticisms of Bishop Hind is based on an erroneous presupposition. If the Church of Christ in China should realize a nation-wide unity of all the Christian Communions in China and *if* it should then adopt an exclusive attitude toward the Christian Communions in other lands, and *if* it should deny fellowship in partaking of the Holy Sacraments to churches and individual Christians not belonging to the Church of Christ in China, and *if* it should refuse to recognize the validity of the ministry of Communions in other lands,—*if* in other words, it should set itself up as a standard to which other churches must conform before complete inter-communion can be practiced, *then* all the fears which seem so vivid to Bishop Hind might be realized.

But the Church of Christ in China is founded on different principles. In its Basis of Union is this statement, "Believing in the unity of the Body of Christ, we declare that every one who from the heart accepts the above statement of faith (A brief statement recognized by all Evangelical Christians) is sincerely welcomed by us, and recognized as united with us in the one Communion."

It recognizes the validity of the ministry of all our evangelical Christian Communions of the West, both Episcopal and non-Episcopal. It is ready to enter into the fullest fellowship and communion with all the historic Protestant Communions of the West. It will refuse to none the Sacraments. It is willing to receive the Sacraments administered by Episcopal and non-Episcopal clergy.

Moreover, the World Presbyterian Alliance, the Ecumenical Methodist Conference, the International Congregational Council are all prepared to accept delegates from the Church of Christ in China as full voting members into their bodies. Will not this provide for an instrument of international good-will and for the promotion of world-wide Christian unity more effective than if we continue along the old denominational lines? The Church of Christ being accepted into these world-wide denominational organizations mentioned above will be in a position to promote within these bodies ecumenical Christianity in an extraordinary degree. At the same time, it will make possible the consolidation of resources, both material and human, adequate to meet the situation confronting the Christian Church in China. The task close at hand is after all her prime responsibility. Is it not conceivable too that out of the coming Jerusalem Meeting there will emerge an organization which will

serve *eventually* to fuse the national churches into *one* truly ecumenical church.

Some have remarked that the present efforts for a united Church in China are largely by missionaries and do not emanate from Chinese sources. It is very easy and possibly natural to draw such a deduction from the very fact that a missionary temporarily happens to be the General Executive Secretary of the General Council of the Church of Christ in China. It may be well, however, to point out that he holds this position by virtue of having been elected to it by the *Chinese leadership* of the united Church. The General Council has on it only two missionaries and thirteen Chinese, all elected by the Chinese themselves, and the work is entirely directed by this General Council.

Inasmuch as the denominational differences were introduced into China by the missionary, it is only right to expect that the missionary should assist the Chinese in eliminating these denominational distinctions if they seem undesirable to the Chinese Christians.

Is not one of the inherent weaknesses of the Protestant Churches to-day the fact that even in the West denominational barriers have become artificial delimitations to the vast majority of the Christians? The matters of faith on which Christians differ even in America and Great Britain, the common loyalties and deep convictions, no longer, as of yore, follow vertical lines, but horizontal lines. In many respects members of different denominations have more in common horizontally than vertically, and when the center of equilibrium in loyalties and common sympathies thus shifts, the denominational barriers become mechanical and serve as a hindrance rather than an aid to realizing a Christian World. That the denominational distinctions have ever been mechanical and therefore meaningless to the Chinese Christians and constantly a handicap to the Christian Movement in China, is widely recognized.

It is quite possible that in the future the Chinese Christian Church may also produce indigenous divisions. We pray that such may not be the case. But they will at least have the merit of being *indigenous* and therefore vitalized and potential. In the meantime the Church is hoping to have room for sincere differences of conviction,—broad enough to have a place for differing religious temperaments, the bond of union and unshakable foundation of the Church, being a common loyalty to Jesus Christ, the perfect Revelation of God—our divine Lord and Saviour.

At Lusanne the Chinese delegate merely reiterated the statement made by the Chinese Christians and unanimously adopted by them at the National Christian Conference in Shanghai in 1922. This statement reads:

“We Chinese Christians who represent the various leading denominations, express our regret that we are divided by the denominationalism which comes from the West.

"We recognize fully that denominationalism is based on differences, the historical significance of which, however real and vital to the missionaries from the West, is not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment and inefficiency.

"We recognize most vividly the crying need of the Christian Salvation for China to-day, and we firmly believe that it is only the United Church that can save China, for our task is great and enough strength can only be attained through solid unity.

"We believe that there is an essential unity among all Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity and in calling upon missionaries and representatives of the Churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China."

The trend of Chinese Christian conviction during the years since this statement was prepared has developed into a mighty tide, which, if the Christian Churches of the West and their missionaries will but orientate themselves thereto, can become a splendid achievement and also bring abounding blessings upon the Christian Communions in Europe and America.

In the final analysis, does not the achievement of Church unity resolve itself into the simple formula of forthwith proceeding to unite? Surely where there is the *will* to unity, a way can be found. Does not the difficulty lie in our insistence that all differences must be ironed out and the complete process graphed and blue printed before we unite? Undoubtedly that is a wise course to pursue in dealing with mechanical processes. Church unity is a venture involving living processes and therefore we cannot predetermine the mould which this united Church will assume in its completeness.

To achieve unity it seems to me that we must first "will to unite," and then proceed to do so on an inclusive basis—mutually recognizing the validity of the constituent units on Faith and order—confidently entrusting to the Holy Spirit, the Life-giver, the moulding of the Church Catholic which will be born out of the coalescence.

It is this principle which undergirds the movement for unity expressed in the Church of Christ in China. It likewise characterizes the attempt to achieve organic unity in Persia (see below).

I submit the above statement with sincere respect to the consideration of Bishop Hind and those, not a few, whom he so very worthily represents, who are sincerely seeking to help Christ realize for Himself a Church "glorious, not having spot or wrinkle, or any such thing, but holy and without blemish."

## ORGANIC CHURCH UNION IN PERSIA

For a long time in Persia the Presbyterians have worked north of the "34th parallel" and the Anglicans south of it. But now a move is on to abolish this line of division. A committee representing the two communions has worked out a basis of union which was unanimously adopted at a joint conference. The aim is to set up a United Evangelical Church. We quote a few of the principles embodied in this basis of union. "We believe that the Scriptures of the Old and New Testaments contain God's supreme revelation of truth, which is summed up in the person, life and teachings of Jesus Christ; and nothing should be required as an article of faith which is not read therein or may not be proved thereby." The Apostles' Creed is accepted as a "simple statement of the Christian belief" and the Nicene Creed as a "fuller statement of Christian belief and a more adequate expression of the corporate faith of the church." The presence of the Holy Spirit in the church is also recognized as a "competent guide both to new understanding and expression of truth and the future development of the Church," which is regarded as the body of Christ. Local churches are to be free to adopt such forms of worship as they wish. "One better adapted, (however), to the Persian genius is highly desirable." Its ministering officers are to be elected by the church. All ministers already ordained by either section before the union are to be recognized. Both the office of bishop and presbyter are to be preserved in some form. The rights of the local congregation are also to be guarded. No distinction as to race or nationality is to be made with regard to office-holding. While this new United Church is not to be subject to the jurisdiction of any existing division of the Church nevertheless it is anticipated that it will be a constituent part of the great reunited Church.

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### The First Christian Council At Jerusalem: An Amazing Claim!

"It Seemed Good to the Holy Spirit and to Us"—Acts xv. 28

E. W. BURT

**T**HE consciousness of the actual divine presence was no poetic fiction of the imagination to the early Church but a sober and assured reality. This comes out again and again in the terse language of the records and nowhere with more startling effect than in these words—"It seemed good to the Holy Spirit and to us."

Those who sent this message to the Christians of Antioch believed without reserve in the real presence with them of Him Who said

"Where two or three are gathered in My Name there am I in the midst of you."

To a reader stumbling on these words for the first time they may seem arrogant and presumptuous, for we are not accustomed to hear the Church speak in such a tone in our day. But to Peter and his comrades the language was natural and unaffected and bears all the marks of sincerity. There is no accent of strain or exaggeration as the words drop from their lips.

The occasion was a great and critical one. The whole Church was agitated. It had come to the parting of the ways. An acute controversy raged. The whole future of Christianity was at stake. Was the Church to become simply one more Jewish sect, or was it to become a universal religion embracing all humanity? Without question it was the gravest crisis ever faced. For a while it threatened to split the Church in twain. Antioch and Jerusalem were in danger of falling apart. Jerusalem represented the right wing and was the stronghold of the conservatives, who clung to the ancient ways, loved the old traditions and looked with misgiving on the Gentile converts. This party dreaded opening the door of the Church to the Gentiles. If they must be received, let there be careful safeguards and strict conditions of entrance. The slogan of the party was, "Except ye be circumcised after the custom of Moses, ye cannot be saved." It was a perilous time, and it was only by the grace of God and the stout fight put up by Paul and Barnabas that Christianity was saved from being bound and cramped in the fetters of ecclesiastical bigotry.

Antioch, scene of the early ministry of Paul and mother of Foreign Missions, stood for liberty and represented the Left Wing or Progressive party in the Church.

What a wise decision was arrived at when "after no small dissension and questioning with the emissaries who had come from Jerusalem" the brethren appointed delegates to go up to Jerusalem unto the apostles and elders. For the issue was too big to be settled by individuals or by the local community. The atmosphere of Antioch was too heated for quiet enquiry and dispassionate discussion. Only concerted action could save the situation and prevent a disastrous disruption. And fortunately for the future of Christianity both parties had the saving common sense to hit on the plan of a solemn conclave at Jerusalem. There dwelt Peter and James, the Lord's brother, John and other pillars of the mother Church. Jerusalem had for all Christians a prestige possessed by no other place. Thither Jews and proselytes were wont to flock up to the great religious festivals. In its temple and on its narrow streets the Master had taught; outside its gates He had died; and from the mount of Olives He had ascended into heaven. There but a few brief years before on a memorable Pentecost He had come again in amazing power

and transformed weak disciples into valiant apostles. There the Church had been born amid scenes of joy and wonder! Where else in the wide world was a more fitting place for the FIRST CHRISTIAN COUNCIL? Where else were men, uncertain of the truth, more likely to win the larger vision than in the upper room, still warm with His Presence, where He had washed the disciples' feet and charged them in these words, "A new commandment I give unto you, that ye love one another, even as I have loved you"; and where His last great prayer had been that they might be one, even as He and the Father are one?

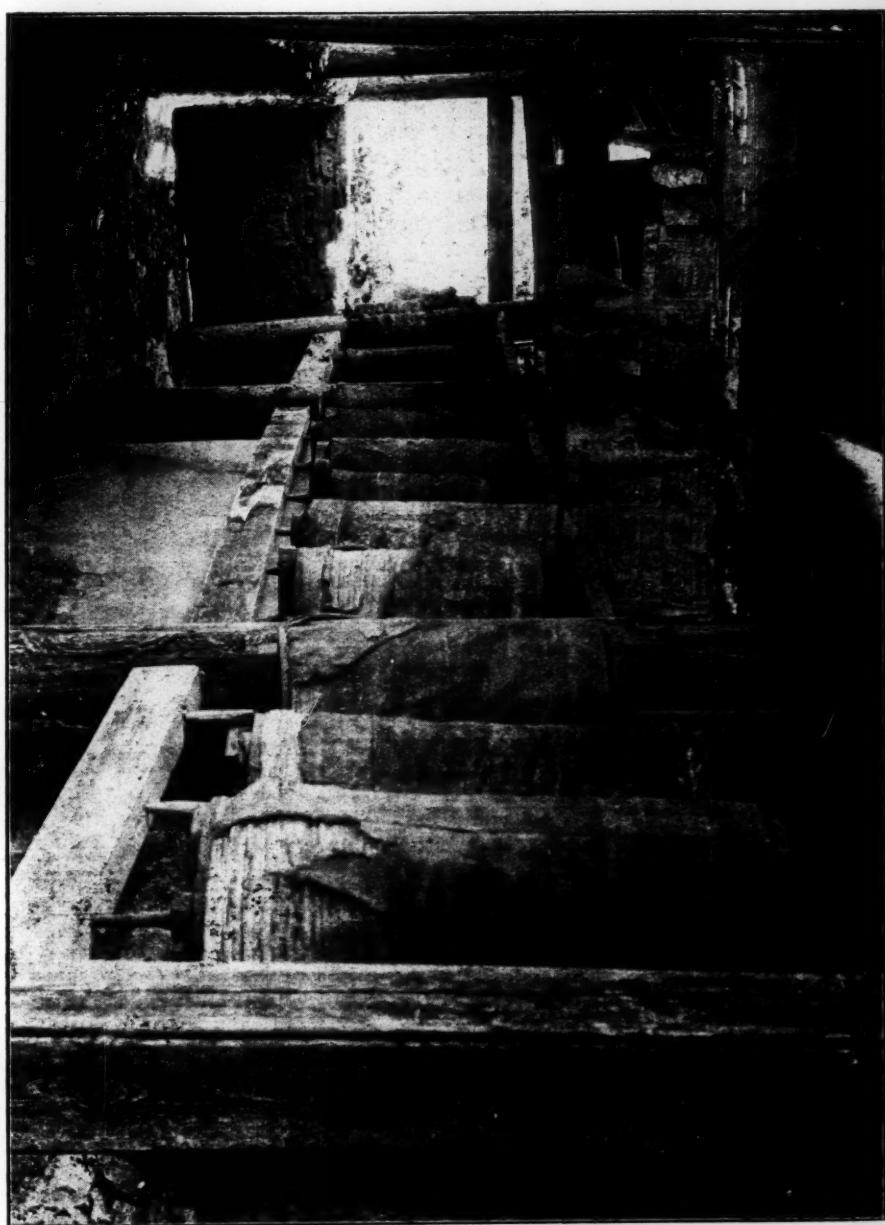
And there we see them meeting. The visitors first rehearsed all that God had wrought through them among the Gentiles. But they had not long to wait for the attack. The Conservatives forced the issue, for above all things they hated the liberating tendencies of Paul and Barnabas. A supreme effort must be made to stamp out these new-fangled ideas and to discredit their advocates. And so there rose up certain of the sect of the Pharisees who believed, saying, "It is needful to circumcise them and to charge them to keep the law of Moses."

But the party whose stronghold was in Jersualem did not have things all their own way. Peter, though he sometimes wavered and temporised, rose boldly to the greatness of the occasion, and his speech must have carried great weight with the assembly. He frankly allied himself with the progressive party, and challenged the other side in these ringing words, "Now, therefore, why tempt ye God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

This brave utterance proved to be the turning point in the history of the Church. It was as great and momentous a declaration of faith as that of Luther, fifteen centuries later, at the Diet of Worms; and it carried the day.

James followed in a cautious and statesmanlike speech, suggesting from the chair a working compromise which was accepted by the Council, and "having come to one accord the meeting was dismissed and the crisis was ended, though we still hear rumblings of the great debate in Paul's letters, and though the emissaries of the defeated faction continued to dog his steps and to poison the minds of his converts . . . ."

The precedent of that First Council has been followed all down the centuries, but not always with such happy results. Many a church council has presented anything but an edifying spectacle. Councils have often widened the very breaches they were summoned to heal and further embittered the controversies which were rending the Church. Recriminations and hard blows, bigotry, malice and uncharitableness, stain the record of many of these councils and have made them a byword of scorn and shame to after generations.



*Photo by Robert F. Fitch.*

PRAYER WHEELS, BLACK LAMA TEMPLE, SO VILLAGE, THIBETAN BORDERLAND.



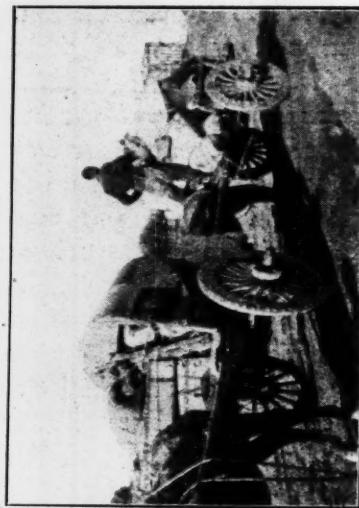
THE COURTYARD



EXHIBIT.



CANNING EXHIBIT.



LOADING UP.



KAOLIANG AND TOBACCO.



PRIZE WINNERS.

THE CHRISTIAN SHARES IDEAS WITH THE FARMER.  
(See page 261)

Yet in spite of many failures in the past the Church cannot dispense with councils and conferences. It never has been able to do without them: and it never will be. They were never, as a matter of fact, so numerous as at present. Facilities of travel have drawn the whole world closer together.

Men of the world sneer at Christians for their fondness for conventions, but they themselves have their trade and political congresses. Why should the Christian enterprise be an exception to the universal practice? More than at any former period this is a day of corporate thinking and corporate action, and Christians need make no apology for meeting together for counsel as to the things of the Kingdom of God. When new and complex problems arise—racial, social, industrial—what more natural than for the representatives of the Church to meet and unitedly seek the mind of Christ?

Past failures are no reason for condemning all councils root and branch. Cynics say they all end in smoke, windy platitudes and pious resolutions. There is a measure of truth in this, but it is not the whole truth. What can take their place?

It is clear that in every sphere of modern life the day of the free-lance, of the irresponsible individualist, is over. Warned but not discouraged by past failures the Church is surely on the right path when by such councils it strives to bring about concerted action against the entrenched strongholds of Satan, such as the opium and drink curses and the white slave traffic. For individuals to tilt in single combat against such impregnable and hoary fortresses may be magnificent, but it is not business. United we conquer; divided we fall. We ought not to grudge the price we have to pay in taking mutual counsel. It is not less but *more* concerted action the world needs!

And yet of how few Councils would one dare to say "it seemed good to the Holy Spirit and to us" to make such and such a pronouncement. Even the creeds and confessions arrived at with such labour and confidence command little acceptance to-day. The Pope, it is true, issues bulls and encyclicals, and these are accepted by devout Romanists, but ignored by all outside the Roman communion. Still less can one imagine the Archbishop of Canterbury or the Moderator of a Free Church Assembly daring to use such language with any chance of its being generally accepted.

Why should this be so? It is largely because the Church to-day in its various organised forms has lost the sober realisation of the directing presence of the Spirit, and therefore dares not use the language of authority. If it had the same glad and vivid sense of the Spirit's presence as possessed the early church it would not hesitate to use the language James used on behalf of the whole Church? Is not Christ the same? Do not His promises still hold? Is He not, or may He not be,

as present in our assemblies as He manifestly was at that first Council at Jerusalem? Does the Risen Lord not still walk among the seven candlesticks? And if this be true, why cannot the Church of to-day declare "it seemed good to the Holy Spirit and to us"?

A second reason why the Church has lost the note of confidence is that she is hopelessly divided. Sharp as was the controversy in Paul's day, the Church remained one and embraced men as widely differing in outlook as Peter, James and Paul. These men "AGREED TO DIFFER BUT RESOLVED TO LOVE." To-day the Church presents an unlovely sight. It is torn with divisions and split into a multitude of competing sects, each professing to present *par excellence* the mind of Christ to a puzzled world, and each denouncing its rivals as less orthodox than itself. This discord plays havoc with its stupendous claim to speak as the mouthpiece of the Spirit and say "It seemed good to the Holy Spirit and to us."

It is likely our Lord foresaw the speedy disintegration of His Church. This would account for the reiteration of His dying charge that His disciples should love one another and it gives poignant significance to His intercessory prayer that they all might be one, that so the world might believe. The vision of their future divisions cast a shadow on His last hours. He must have had a premonition of what was to happen after He left them—of parties too busy quarrelling with one another to carry out His last command to evangelise the world—of men in His Name persecuting His followers—of the long-drawn and bloody religious wars with which the pages of history were to be stained. For He knew human nature as no other ever did, and He had marked with pain the discords and jealousies of the chosen twelve, even whilst He was with them.

We recognise thankfully that some of the bigotry and bitterness has passed away. Progress, slow but sure, is being made, against inherited prejudice and sectarian pride, in healing the divisions which have too long been the scandal of the Church. But, alas, how much remains to be accomplished!

During the Great War, which plunged a world in misery, did the Church of Jesus Christ speak with one voice on the wickedness of war? Does the Church say with one voice on intemperance, profiteering, and exploitation of the masses:—"It seems good to the Holy Spirit and to Us" to denounce and to end these evils? Has not the Church by her silence and timidity temporised with evil and compromised with vested interests, which it would be impolitic to offend?

Till the Church closes up its ranks—and we can all do our part to bring this about—it will continue to be weak and disregarded. Too much of its energy is wasted in cross-firing and unprofitable controversy. Hence its voice, divided against itself, falls on deaf ears. The Church

will not exercise her rightful influence in human affairs till she ceases from internal strife and unworthy suspicion among her own members, and till she learns to speak in no uncertain accent as a concerted body of men and women, controlled by the Spirit, and therefore able to express the mind of Christ.

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In March and April 1928 a second, and this time a truly international Christian Council, meets in Jerusalem. The eyes of all Christians throughout the world look wistfully and hopefully to the Mount of Olives. The prayers of thousands of humble hearts ascend to heaven that there may be a great outpouring of the Spirit of Christ upon that Assembly and through it upon the whole Christian world. "According to Thy faith be it unto thee." Expect great things of God and then attempt great things for God.

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## Life on China's Border

R. A. PETERSON

OUR mission, known as the Tibetan Christian Mission, moved to Batang, Szechuan, from Tatsienlu in 1908, after the border had been put into more or less order under "The Grand Old Man of the Marches"—Jao Erh Fang. The money used in his projects of subjugation, colonization and education was originally raised for the Szechuan Railroad, of which there is now a monument in Chengtu, a tombstone, I suppose. Jao lost his head in the revolution. Our people left Batang to be gone for several years, returning in 1914. For the last thirteen years we have tried to hold on, sometimes with only two families and again with as many as seven and a half: just at present we are three and a half.

In 1911 two of our men made a trip to Chambdo, seventeen days to the north west of Batang, where they arrived in safety, notifying us by telegraph. To-day there is no telegraph office closer than Tatsienlu, though wire is to be found scattered about in hundreds of places, and pole stumps are seen along the roads, scarred with slashes from Tibetan knives. That is just a sample of how matters are going from bad to worse. Instead of Chinese Government scattered all over this border there are at present officials at Hokow, Litang and Batang as well as Tatsienlu. At least I know of no others. The power of the Chinese official in Batang is limited to its walls and a radius of less than a mile outside. No soldiers have been sent in here for five years. Recruiting must be carried on within the small decreasing population of the valley to make up for deaths. The Tibetans are constantly catching

a few soldiers off to themselves and stealing their guns: the last raid meant the loss of forty guns for the Chinese. This cannot go on forever.

Why mention such matters? Simply because we know that if the Chinese are driven out of here we shall have to leave also. Without considering the international complexities of treaties as they concern foreigners and Tibet, it is enough to know the Tibetans themselves. Their nature itself is such as to preclude all possibilities of living and carrying on here after the Tibetans are in charge. This is not only my opinion but that of the oldest missionaries we have. Can we say, "All Tibetans are liars, all liars are robbers, therefore, all Tibetans are robbers"? It does seem to be true. It would be too much to attempt to list the robberies against foreigners for the last several years only. I should estimate my own loss at about \$1,000 since I arrived in Batang in May, 1924. Only the other day when I was ill, a Tibetan requested a mirror from my wife and upon being told to come back later he said that if we did not give him one he would come back later and steal what he wanted. Just to-day we found that some of the same crowd had lifted the hooks off the doors of the hospital! "Small things!" Yes! But a small leak will, in time, drain dry a large tank!

What is the effect of all this upon the church? First, after twenty years work, we still have a very small church only, composed mostly of Chinese or half-breeds and almost entirely of our servants and other employees. Decent Chinese will not stay here long. At present church life is at a very low ebb, so far as numbers are concerned, due to removals by death and otherwise, and to general "ornliness" upon the part of the remainder. As a result of constant robberies, talk of wars, stiff military taxation to keep up the small force they have to feed, there is a pervading sense of despondency among the people. A "What's the use?" feeling, seems to kill the first sign of thrift or industry. The collections from natives amount to less than \$1.00 per month. Does that sound like self-support? "But," it might be said, "there is no incentive for them to give as there would be if they were self-supporting." But honest tithing upon the part of every church member would not pay the salaries of the two evangelists! Furthermore almost all the church members receive their pay from the mission, or individuals within the mission. Our most trusted man, the head evangelist says that they, the native Christians, could not possibly hold on long if we left. Every mission institution would, in his estimation, be quickly disposed of; hospital, school, chapel and residences promptly sacked; and our seventy orphans stripped of the clothes they have on within a week! How under such circumstances could such a small band of *real* Christians hold together very long?

These are some of the problems that we thought of last May and June when the orders for evacuation began to come. We were advised

not to take the road down the Yangtse. The local Chinese official had been holding us off for some time from even sending after some goods we had at Atuntze on the Yunnan road. Finally two families left to go out via Atuntze and through Burma and India. Just across the Szechuan-Yunnan border their escort, horsemen *et al.*, joined with robbers to relieve them of everything they had but a small portion of their bedding, food and tents. They were then two days from any houses! Their privations from that time on are almost unbelievable, considering that there were five children in the party! They left here June 27, 1927. We have just heard of their safe arrival at Fort Hertz in the early part of September, where they were still twenty days' journey from the rail. We have had a report of three foreigners being killed or lost in trying to get out of Kansu. In view of all this we feel that it is much worse to try to leave than to stay.

On the other hand, there is the question of supplies and money. We have some money on hand and shall be able to get small amounts here unless everything goes wrong. We are trying to run everything connected with the mission on 500 rupees a month—about \$225 Mexican. This cannot go on forever! The hospital must have drugs and supplies! At present we have drugs at Yunnanfu with no chance at all of getting them to Bataang. I have \$100 worth of sugar at Chungking bought and paid for in August, 1925! Our situation may be further complicated by the departure for furlough of those few missionaries who are still at Tatsienlu and Yachow. It is upon these that we must depend when buying money even here in Batang, as we must give them an order first upon Tatsienlu, which is cashed there by an order upon Yachow and that in turn by one on Chengtu or Kiating, etc! A Batang merchant has no idea what to do with a Shanghai check! So much for communications.

Last January in our annual meeting, we had for the first time in the history of our mission, some of the natives take part. Later when two families left the evangelistic work was turned over to two foreigners and two natives. The school is under a council composed of four foreigners and six natives. I, serving upon both of these, cannot say that I am thoroughly satisfied with the results. Not one of these natives has attended middle school and only two or three have completed the higher primary. Thus most of our work with them is educational, giving them an insight into mission problems. However, as they say at Chengtu, we are both, most probably, learning much.

I must, however, say a few words concerning the encouraging things which we see. When we had to cut working expenses we began to find out who are our real friends as distinguished from those whose interest depends upon finances merely. This has drawn us into a closer working fellowship with some of the natives. While the attendance upon the

various services both in Tibetan and Chinese is small there is a spiritual note which is seldom missing. Yesterday, for example, there were present at the Chinese Communion service the two evangelists, the head medical assistant, the head orphanage assistant, the chapel keeper and a Chinese gardener who works orphanage land—all connected with the mission. All took part in a round of sentence prayers for the people of Batang, the mission and the Christians. They were all good prayers as far as my poor Chinese could ascertain and there was a distinct spiritual atmosphere in the meeting. At the Tibetan services four of us foreigners take turns with the two evangelists in preaching.

This is the condition of the only Christian Church within many miles. I might draw the line about us as it exists to-day for the information of those who may care something for the vast hinterland of China. Excluding the Catholic work, which is headed in the Bishopric at Tatsienlu with several stations on this Tibetan border, the status of the Protestant stations which lie around us is as follows:—Beginning with the Pentecostal Missionary Union work at Wei Hsi and Likiang, where there are small native churches and from which the foreigners have evacuated, we pass to the Tali C.I.M. station, where there is a good church with the missionary, however, absent; then to Tsushong, four days from Yunnanfu where Miss Morgan is still on the job. At Yunnanfu there are several missions and still several missionaries. Hweilichow near the Yunnan border in Szechuan is evacuated, leaving a small church,—this is the Australian Disciples' Mission (we belong to the Disciples' American Mission). Ningyuenshu has lately been left to the tender mercies of the natives themselves after many years work by American Baptists. They have a good work at Yachow now in charge of Mrs. Salquist and Mr. Jensen. At Tatsienlu Mr. Robert Cunningham of the C.I.M. is holding forth. But, as I understand it, there is now no regular organized church there. To the north is the work of the Christian Missionary Alliance in Kansu. It is reported that the missionaries have all evacuated; but of this I am not sure. The map gives no definite idea of this great country, in some parts thickly populated and in others very thinly, but there are many thousands of Chinese tribesmen and Tibetans within the territory designated. Should we leave these to the Chinese Home Missionary Society? They have already begun work within this territory at Lufong, three days west of Yunnanfu.

This is my resumé of the West, or shall I say extreme West. You call Chengtu "West" but it takes more than a month of travel for us to get to Chengtu. We feel unsettled, as I suppose all missionaries in China feel, or ought to, at any rate. The work is hard and discouraging but we know it is not in vain. It cannot be in vain when we do whatever comes to our hands to do in that Name Which is above all other Names, Jesus the Christ, the Son of the Living God.

Since writing the above we have pretty reliable information that there are fresh troops on their way here. That is good news! We have had a very satisfactory Christmas season. Things look better for 1928, but whether they look good or bad we intend to keep on at the work as long as possible.

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## Our Book Table

**MISSIONARY METHODS: ST. PAUL'S OR OURS (REVISED EDITION).** *By ROLAND ALLEN.*  
**THE SPONTANEOUS EXPANSION OF THE CHURCH AND THE CAUSES WHICH HINDER IT.** *By ROLAND ALLEN. The World Dominion Press. Both volumes price 3/6 each.*

Another thought-provoking book has appeared from the pen of Roland Allen, the author of "Missionary Methods: St. Paul's or Ours?", which created such wholesome discussion in missionary circles fifteen years ago. Most of the RECORDER readers are doubtless familiar with this earlier book. If they are not, it will well repay them to purchase a copy. It has just been issued in a new and revised edition and is also sold by the World Dominion Press at 3/6.

In "The Spontaneous Expansion of The Church and The Causes Which Hinder It," Mr. Allen has tried to set forth the secret of an expansion which was a most remarkable characteristic of Apostolic Churches and has examined the hindrances which have prevented us from establishing such churches. This is a volume of over 200 pages, which the reviewer unreservedly recommends every missionary in China to read. I wonder if the Christian leadership has courage enough and faith enough to assay the principles stressed by Mr. Allen in this book. There is a challenge on almost every page. Here are a few examples:

Many are beginning to perceive that we cannot establish a foreign Church, governed and directed by foreigners, and then at some moment say, "Let us make it indigenous or native by a process of devolution." If the Church is to be indigenous it must spring up in the soil from the very first seeds planted. . . . Christian experience is always a secret; and the man who speaks of it to another always pays him a subtle compliment, when he entrusts him with his secret of life. . . . But this only if his speech is voluntary and spontaneous. If he is a paid agent both speaker and hearer are affected by that fact. The speaker knows, and he knows that the other knows, that he is employed by a mission to speak. He is not delivering his own message because he cannot help it: he is not speaking of Christ because Christ alone impels him.

We fear spontaneous expression because we feel that it is something that we cannot control. And that is true. We can neither induce nor control spontaneous expansion whether we look on it as the work of the individual or of the Church, simply because it is spontaneous. . . . To attempt to control spontaneous zeal is therefore to attempt to restrict it; and he who restricts a thing is glad of a little but does not welcome much. Thus, many of our missionaries welcome spontaneous zeal, provided there is not too much of it for their restrictions. Such missionaries pray for

the wind of the Spirit but not for a rushing mighty wind. I am writing because I believe in a rushing mighty wind, and desire its presence at all costs to our restrictions. But if that is what we are talking about, it is futile to imagine that we can control it. Let us begin by acknowledging that we cannot. If we do that, we may escape from the confusion created by those who say that they have spontaneous expansion in their missions and welcome it and rejoice in it; and yet say also that they are sent to control and must control. . . . The denial of self-government, seems at the moment to be a great security for order, and for the moment it is; but it represses the instinct for self-propagation and mars the fulness of life.

A church which could and did supply its own ministry must be to a large extent self-governing, or at any rate could be self-governing, for it would have within itself the keys of government and authority. Thus self-support and self-government are closely knit. And as for self-extension, it is surely plain that a Church which could neither support itself nor govern itself could not multiply itself. . . . Spontaneous expansion is hindered by a very widespread conviction amongst our missionaries that new converts, so far from evangelizing others, need to be nursed themselves if they are not to fall away. . . . It is hindered by a very widespread conviction that we cannot trust untrained men to propagate the Faith. . . .

. . . The more missionaries the native churches have, the less they feel the need for exerting themselves to preach to and teach others. That is perhaps quite natural, but it is disastrous. . . . That witness of the corporate body cannot be clear so long as the government of white men and the control of an imported teacher stand in the foreground.

That self-support from the very beginning is possible has been abundantly proved. . . . How can a man propagate a religion which he cannot expect those whom he addresses to be able to support? . . . We ought never to send a mission agent to do what men on the spot are already doing spontaneously. If they cry to us for help, as they often do, we should give them help, but help which would support their position and assist their zeal, not supersede them and kill their zeal; help that should strengthen them as leaders, not make them subordinates. . . . We must remember that the vast majority of our converts have been, and are being, educated in dependence. Even those who believe in its desirability (of spontaneous expansion) are commonly under the impression that they are labouring with all their might to stimulate it, whilst they are practising those very things which hinder it.

It is a question of still more serious importance whether a standard of doctrine can be really maintained by an external authority as a code of laws can be enforced by a conquering government upon a subject people.

. . . In this way we certainly have succeeded in maintaining a standard of doctrine in the sense that in our missions heresy on any considerable scale is practically unknown. But what has been the result of this method of maintaining our standard? . . . (1) First a terrible sterility. Our converts have not gone astray from the Fold; but they have produced nothing. . . . (2) We have convinced the heathen as well as our converts that to become a Christian it is necessary to learn the lessons imparted by one of the trained teachers, or better still to receive the instruction of a foreign missionary himself. . . . It ought to be a cardinal principle with missionaries that anyone who knows enough to be saved by Christ knows enough to tell another how he may be saved. . . . What we find

it difficult to believe is that others can receive Christ and find salvation in Him unless they know, or at least in speech employ, our familiar doctrinal expressions. . . . The difference between the work of the judaizing zealot and the Christian missionary lies here; that the one sought a convert to his doctrine; the other seeks a convert to his Lord. This distinction is most profoundly important; and it is a matter for very grave anxiety that we have of late years heard missionaries speak of making proselytes.

Neither in the Gospels nor in any other part of the New Testament is any code of law laid down. That standard which we so often call the Christian standard of morals, simply does not exist in the New Testament. . . . Spiritual pride is a far more deadly sin than concubinage; selfishness is a far more deadly sin than polygamy; hatred is a far more deadly sin than the destruction of twins. . . . We are not Christians because we have attained to a standard of morals which can truly be called Christian, but because Christ has given us His Spirit. . . . By our imposition of our moral code, we make obedience to our moral code prior to the reception of Christ and His grace.

We must begin with positive teaching, not with negative prohibitions, and be content to wait and to watch whilst the native Christians slowly recreate their own customs, as the Spirit of Christ gradually teaches them to transform what today is heathen, and tomorrow, purged of its vice, will appear as a Christian custom, just as the Saturnalia was transformed into the Christian feast of the Incarnation. . . . Christian education is education in Christ, and presupposes a certain relationship of the person who receives it to Christ. Eliminate that relationship and the education ceases at once to be Christian for him who receives it. . . . It is a fact worthy of note that those converts who are most eager to propagate the faith of Christ, are frequently the men who have received least education at our hands.

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These are more than sufficient to show that in this book we have assertions and suggestions which we should honestly and courageously face.

It might perhaps be added that Roland Allen is an Anglican, and throughout the book he takes it for granted that the Anglican Faith and Order is a *sine qua non*. This position undoubtedly weakens somewhat the force of his arguments and makes the non-Anglican readers wonder if Mr. Allen has not laid himself open to the charge of being inconsistent with some of the fundamental principles he so vividly and compellingly states in other portions of the book.

The book can be purchased at the Mission Book Co., Shanghai.

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RELIGION IN SZECHUAN PROVINCE, CHINA. DAVID CROCKETT GRAHAM. *Smithsonian Institution, Washington, D.C., U.S.A.*

This book deals with religion as popularly practised and understood in Szechwan. As thus viewed it is simple, naive and often superstitious. Numerous diagrams of temples show how various local animistic notions, Taoism and Buddhism are mixed up, though there are, of course, certain images found in Buddhist temples only. No Confucian temple is described. In one short paragraph reference is made to Confucian temples in which appear occasionally images of Confucius. One is left with the impression

that the Confucian cult is not very prominent in Szechuan. A number of interesting observations are made which give insight into the meanings of certain aspects of religion in this part of China. T'ien Lao Yeh is a "well-known god, but there seem to be no images of him". The idols are often regarded as the deities themselves. "The common people treat them as living and efficacious beings". The attitude towards demons, however, is different from that towards other invisible or supernatural beings. In a footnote we read, "The evidence is that the Miao, like the Chinese, fear demons as the source of diseases and calamities, and that they exorcise them, but do not worship them". The function of some of the gods is to protect people from these demons. Amitabha occupies an honored position. "He is a kindly, loving savior of men who in his compassion will help them whenever they call upon his name". Outside of one temple is the image of a Buddhist devotee who has been deified while *still living*. On the cruder side we note that the thieves worship two idols who themselves are experts in stealing. Religion is everywhere closely related to social needs. Every occupation has its patron deity. It is, therefore, exceedingly practical. We found this short but careful study very illuminating. Twenty-five plates accompany the letterpress. It is the result of about seven years of research work and shows what missionaries can do by way of clarifying the actual religious ideas of the Chinese. Little in this portrayal is bad. Much of it is superstitious. Most of it seems to work for rather than against morality. If T'ien Lao Yeh, "the invisible," is a dim recognition of God, which seems likely though the author does not say so, then God is inadequately recognized as this, the most important religious relationship is submerged in the attitudes to many and various deities. To make clear the relation of man to the Supreme Being would simplify the religious life as here outlined and automatically sluff off much of what has now some kind of a meaning but which is really meaningless.

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THE STORY OF BUDDHA AND BUDDHISM. Edited by BRIAN BROWN. David McKay, Philadelphia.

After reading many books on Buddhism one realizes that, like other religions, it is exceedingly difficult to define finally and much more difficult to decide just what its founder actually said and aimed at. This book says little about the legendary and mythical aspects of the life of Gautama. It sets forth the teachings of Buddhism on its ethical and spiritual level. Most of the material is apparently derived from writings by Buddhists though no attempt is made to tell when these were written. We can only, therefore, deal with it on the basis of its own contents. It distinguishes between the Mahayana and Hinayana doctrines but is itself mainly Mahayanistic. Buddhism, it is claimed, is complete, containing truth only vaguely hinted at in other religions. Enlightenment, the "direct apprehension of truth", is given as the chief aspect of the real and saving religious experience. Emphasis is laid on a pure and holy life and yet self-merit is disavowed as being the primary factor in deliverance. In addition he who is on the road to deliverance himself must help save others. This is a doctrine of vicarious religious effort for others. Two questions constantly arise in connection with Buddhism. (1) What does it teach about the "self" or "soul"? (2) What is its concept of the final future state or "Nirvana"? Since the general position in this book runs parallel with

what modern Buddhists in China hold it will repay us to put together its main points on these two problems. First, then, as to the "self". To some extent the ideas given are contradictory. There is "no self" we are told. In addition we are told that it is an "illusion", a "fleeting error" and "impermanent". But that does not seem to mean that the self is *nothing*. It is, as known, a shadow. Yet back of it there is substance. The self we know is false and visionary. Yet is there "immortality in truth". "The thoughts", therefore, of a man constitute his "soul". This involves a distinction between the "self" and the "soul". It appears, in fact, that the "I" we know is not the real "I". Is there, then, a real "I"? It seems so. "Ordinary men think that the soul perishes". All men, however, have the nature of Buddha-love and this is *eternal*. There is, therefore, a reality behind the present illusionary existence. This reality is conceived of as mind. This explains why enlightenment is an essential part of the saving religious experience. The "soul" may, therefore, continue in a satisfactory future experience as well as in a long-drawn-out series of transmigrations. But what is this "satisfactory future experience"? What is Nirvana? It is beyond all human conception and knowledge. It is indescribable! It means the end, extinction and annihilation of egoistic craving, lust, hatred and delusion. But is this something called the "soul" so absorbed in the wholeness of things that it ceases to exist? We cannot so conclude. Nirvana is an "unknown shore" yet it is a "real existence". It is a "deathless state" and a "state of the highest spiritualization", in which there is "perfect inward peace", a "calm, large freedom of spirit", the "highest freedom" and "Supreme Bliss". As set forth in this book, then, Nirvana involves the continuance and experience of ethical and spiritual values for the "soul". Though just how the individual "soul" is conscious of or experiences these values is, like Nirvana itself, unknown. Just how far these ideas belong to original Buddhism is not clear. This book, however, helps to prove that modern Buddhists hold them on an extensive scale. Being put up in a popular form the book cannot be submitted to historical criticism. It is well worth reading nevertheless.

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CHINA, YESTERDAY AND TO-DAY. *Compiled by JULIA E. JOHNSEN. H. W. Wilson, New York. 1928. Gold \$2.40.*

This is a symposium extended into book form. Most of the material is derived from books and articles published within recent dates. An extensive and carefully analyzed bibliography is given. Twenty percent of the material included is by Chinese and another twenty percent by westerners who have had personal experience in China. Diplomatic, commercial and Christian opinion are all quoted. The book is made up in three sections. (1) China—the background, mainly historical. In this section Chinese culture, history, geography, population and religion all come in for treatment. (2) China Today. This treats in the main of the present political instability and upheaval, the renaissance and missions. Modern China's aims and terrific struggles are clearly portrayed. (3) International Relations. In this section the case for and against China is set forth. We know of no collection of material that brings the situation so well up to date and sets it forth so clearly as this. The intricacies of extraterritoriality and its working are most judicially set forth. One feature that we do not recall having seen in any other book is Chinese criticism

of the working of foreign courts in China. It is well to have both sides of this exceedingly knotty question. The best summary of the meaning and bent of Confucianism, that has come under our eyes, is that given by Ku Hung Ming under the caption, "The Spirit of the Chinese People". According to Mr. Ku Confucius gave the Chinese people "the true idea of a state—true, rational, permanent, absolute basis of a State". He also looks on Confucianism as a religion in the "broad universal sense" of that word. "A religion", he says, "in the European sense of the word teaches the man to be a good *man*. But Confucianism does more than this; Confucianism teaches a man to be a good *citizen*. The Christian catechism asks:—"What is the chief end of *man*?" But the Confucian catechism asks:—"What is the chief end of a *citizen*?" The Christian says, "The chief end of man is to glorify God". The Confucianist says, "The chief end of man is to live as a dutiful son and a good citizen". Thus is brought out what is undoubtedly the *chief* difference between these two systems of thought. As a matter of fact in our modern world we are coming to realize that both approaches work into each other and that both are necessary. In this sense these two ancient systems of thought are supplementary. Both involve the religious psychology. Mr. Ku further says, "If you live as a dutiful son and a good citizen, you *have* religion". A complete religion, however, requires both emphases though the primacy belongs to man's relation to God. Of course the opinions adverse to China are not marked by optimism. But most of what is given in this book though it does not overlook China's terrible problems is distinctively hopeful. Reading will give one a stronger faith in the possibilities of the Chinese people and more patience with their inevitable mistakes and experiments in a time of change and chaos.

THE CHINA YEAR BOOK, 1928. Edited by H. G. W. WOODHEAD. The Tientsin Press, Ltd., 181 Victoria Road, Tientsin.

An adequate or fair review of this volume of 1,440 pages is impossible in the space available in this magazine. To read it all is a task calling for much time. Nevertheless inspection thereof has convinced us that every Christian library and administrative office should have a copy handy for reference purposes. It covers almost every field of social, economic, scientific and commercial interest. Much of China's recent troubled history is made easily available therein. Those needing information on population, industries, shipping, politics, labour, and many other lines of human activity in China will find therein much useful and technical information. Here and there are signs that in spite of chaos the Chinese are thinking and working constructively. They have, for instance, made much progress in the modernization of their legal codes though these are still mainly social and mixed up with much more of the older codes than is often realized. It is justly observed, moreover, that one court of first instance for every 4,400,000 of the population is inadequate. The Chinese are also taking an interest in railroads though faced with the danger of over-rapid promotion. It is interesting to note the number of countries which have remitted their Boxer indemnities for various purposes beneficial to China. We must confess not being satisfied with the treatment accorded religions in China. We should like to see the information more up-to-date. As to the treatment of mission work we are inclined to criti-

cise somewhat. The reference to the N. C. C. is out-of-date. Why, also, is no mention made of Dr. C. Y. Cheng, and Rev. E. C. Lobenstine and the other secretaries of the N. C. C.? The article on "Education"—mainly Christian—is not quite true to facts. "Virtually all mission schools", it is stated, "have been closed at least temporarily". This is too sweeping a generalization. Then, too, a somewhat radical attitude against Christian schools is given but no attempt made to give the other side. It ought to be possible to get those on the inside of Christian work to assist in furnishing this important year book with material anent their special interests. Either those who selected the material for this section do not know much about Christian work or else somebody allows their critical attitude towards missionaries and mission work to affect their choice of material. In any event the inadequate and one-sided treatment of Christian work lessens the value of this volume as a reference thereon. We hope to see this weakness corrected in future issues. All will appreciate the tremendous amount of work that has gone into the making of this encyclopedic volume.

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HUMANITY AND LABOUR IN CHINA. ADELAIDE MARY ANDERSON. *Student Christian Movement, 32 Russell Square, London, W.C.1.* 10/6 net.

Dame Adelaide came to China armed with a sympathetic and keenly investigative mind. She used it to good effect and records here her observations. She shows that China's industrial troubles are not all due to foreign industrialists. Having disposed of that controverted point she delves into things as she saw them. And she had a good chance to see them. Generously and wisely she shared her long experience as a government worker in the industrial field with the Chinese. Labourers, social workers and officials gladly listened to her. In turn they shared their troubles and experiences with her. She does not hesitate to take the lid off and disclose terrible industrial abuses. Yet she shows understanding of many of China's root industrial difficulties. Through it all she throws out valuable hints as to how these same difficulties might be reduced or eliminated. She is a genuine humanist. She does not knock people and yet reading the book strengthens one's convictions that something ought to be done! Incidentally such a book helps forward international understanding and amity. We recommend it for serious study.

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CHANGING FOREIGN MISSIONS. CLELAND B. McAFFEE. *Revell* \$2.00. ARE MISSIONS A FAILURE? CHARLES A. SELDEN. *Revell* \$2.50.

These two timely books on the subject of foreign missions are dissimilar in character. Dr. McAfee's book is written for those who are already familiar with the work of foreign missions and somewhat intelligent about it. Mr. Selden's book is more popular but none the less valuable.

Dr. McAfee writes from the standpoint of one who has had long experience with the intimate problems of the missionary enterprise as a member of the Presbyterian Board of Foreign Missions. He has also very recently completed a tour of the mission fields of Asia. Most of what he writes is familiar to those on the field, but it is of value to have the problems of mission work as they exist today so clearly and sympathetically

presented. The author attempts no solution for these problems beyond what is gained by a clear and accurate statement of them. The book is sanely conservative on such questions as the missionary's relation to his home government, direct subsidies to national churches, and the essential missionary message. The chapter on this last subject, together with the one on "When Workers Differ," might very profitably be read by all missionaries. The book would gain in readability if the chapters were somewhat shorter.

Mr. Selden's book is easier to read. It is written from the standpoint of a magazine correspondent who was sent out by the *Ladies' Home Journal* to investigate Christianity in Asia today. The author started out thinking that the missionary enterprise was futile. After a tour of all the mission fields of Asia except Korea and the Philippines, during which he evidently had the fullest opportunity for free investigation of the actual work of missions as well as an opportunity to learn what the ordinary globe-trotter thinks of them, he returns convinced that the enterprise is not a failure. He sees it playing a vital part in the life of the Orient. Its poorest defense is the statistics which were given him on all hands. Judged by the number of converts alone the enterprise might be counted a failure, but judged by the influence of Christianity on the life of Eastern nations—on what he calls "Christianizing without conversion"—it is far from being a failure.

The author is decidedly in favor of the "liberal" type of missionary and sees nothing but trouble ahead for the "fundamentalist" type when he comes into contact with the awakening intellectual life of the East.

One turns with interest to see what Mr. Selden has to say about China. He was in China during the spring of 1927. He is sympathetic with the aspirations of Chinese Nationalism and finds the missionary body as a whole equally sympathetic. He tends to minimize the Russian influence in the movement and to be oblivious to some of the more sinister factors which have been revealed in more recent months. On the whole, however, his statements of fact are accurate and his conclusions sound. He deals sympathetically and intelligently with the problems of an indigenous church in China. One is surprised to find, however, that his trip of investigation into Christianity in the Orient did not include Korea, where Christianity has taken its greatest hold and where there is today a truly indigenous church.

His book is worthwhile, readable, and on the whole decidedly encouraging to all interested in the success of the missionary enterprise.

C. S. S.

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THE STORY OF CONFUCIUS. Edited and with preface by BRIAN BROWN. David McKay Company, Philadelphia.

Frankly we do not know what to say about this book as an attempt to describe Confucius the man and outline the main trends of his teachings. It is claimed (page 79) that "a more correct narrative (is given) of the principal incidents in the life of Confucius than has yet been given in any European language". This part of the book is, as a matter of fact, interestingly done. It is evidently based on considerable research. We are not willing to concede the author's self-eulogy nevertheless. Soothill's somewhat similar account is equally reliable. We have to confess that we

find ourselves in doubt as to the reliability of much in the book. This is largely due to the effect produced by the last chapter which is supposed to contain dialogues between one "Cu-su, a disciple of Confucius" and "Prince Kou, son of the King of Lou". We gave some time in trying to discover who these personages might be. Neither we or our friends could determine. The Romanization beat us! Nowhere in the book is there the least hint as to where and how the author found these dialogues. Some readers may think that some "disciple of Confucius" actually carried on such a conversation with a contemporary of Confucius. But this "Prince Kou" claims to have studied Greek and talks about Solomon's uxoriousness as something of which he did not approve. He also seems fairly familiar with the principal deities of India. And so on. There are also interesting disquisitions of the being and nature of God and the soul and slaps at Buddhism. If these ideas were originally written by a Chinese they are for that reason interesting. But one would have to conclude that he does not know much about Confucianism. The dialogues read like a fabrication! But apparently the editor of the book takes them seriously! Or did he produce them himself? The introduction is written by Mr. Ly Yu Sang, a member of the Kwangtung Research Bureau. He does not mention these dialogues. Perhaps he did not see them! Contrary to most Chinese writers on Confucius he says: "The Chinese regard Confucius as more than a sage . . . he is their God". Much in the body of the book corresponds with the teachings of Confucius. But the writer or writers, we cannot tell which, seem to be referring to different translations as the same phrases are repeated with different translations. Outside of the historical section the contents of the book seems to be just flung together. The apparent acceptance of the last chapter as history makes one feel that those who prepared the book were either gullible or careless. In either event the reliability of the book, as a criterion of Confucianism is well below par.

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CHRIST AT THE ROUND TABLE. E. STANLEY JONES. *The Abingdon Press.* Gold \$1.50.

"The deepest things of religion need sympathetic atmosphere" (page 15). This "sympathetic atmosphere" can be created Dr. Jones believes, in Round Table discussions. This method is, to some extent, a new approach to religion. It means the frank disclosure by all in the circle—not all of one religion—of their inmost and most meaningful religious experience. "We have had the controversial, the comparative and the dogmatic approaches to religion". This new method, which is scientific, has "three outstanding things in it: Experimentation, Verification, and Sharing of Results". By thus delving into and examining the individual religious experiences of those of different faiths the abiding truth will for many of those around the table be revealed. This abiding truth is found in Jesus Christ *who is religion*. Much in this book has to do with views on religion as held by religionists in India. But most of it is an attempt to make clear the author's belief in the sufficiency of Christ. He criticizes both Christianity and these other religions showing in one chapter how both have an "Almost" attitude and practise. He believes, furthermore, that the "place of final certainty and authority is at the junction where the Jesus of history becomes the Christ of experience, and where the resultant individual experience is corroborated and corrected by the collective experience." This

is a stimulating and helpful book though at times one is somewhat uncertain as to the generalizations about non-Christian systems. Nirvana, for instance, is always defined as annihilation or extinction. This is certainly not true of the ideas thereon of present-day Buddhists in China.

**RELIGIONS PAST AND PRESENT.** By BERTRAM C. C. WINDLE. *The Century Co. New York and London.* 308 pages, 8 vo. \$3 (gold).

This is an elementary account of comparative religion based on a public course of lectures delivered in the University of Toronto.

The author approaches his subject "from the position of a firm and definite belief in Christianity as the final flower of religion and the revelation of God." Here we feel ourselves at one with him. On the whole, however, the reviewer found this rather a disappointing book both as to matter and style, though the book contains many interesting facts of folk lore and religion gathered from Frazer's "Golden Bough" and the works of other writers. The various chapters deal with such subjects as Fetichism, Totem Worship, Ancestor Worship, Atheism, Pantheism, Deism, Theism and the more advanced forms of belief and practice. The author does not hold the view that religion has followed the line of evolutionary development from lower to higher, but rather that the lower forms are the result of a falling away from a primitive "Golden Age and Religion." This standpoint will make the book the more acceptable to some, though others doubtless will not find themselves convinced by his arguments.

E. B.

**RELIGION UNDER THE SOVIETS.** JULIUS F. HECKER. *Vanguard Press, New York.* Gold, fifty cents.

Knowing only the aims of materialistic communists some writers on Russia have concluded that its religious life is either dead or moribund. That religion in Russia has passed through a terrific struggle is made clear in this book. Its roots in history and the soul of the Russian people are dug up and exhibited. Strange sectarian vagaries are also outlined. The effect of the Revolution on the Orthodox Church and the split that developed on ecclesiastical attitudes thereto are dealt with. It would appear, however, that the social revolution in Russia has really started a spiritual one. Religion and the Church are far from dead though both are much battered. The author, a Russian educated in America and sometime connected with certain social aspects of Christian work, seems to be convinced that religion will survive in Russia. Russia exemplifies in a particular way the world-wide struggle between materialism and religion. For in this country the materialists got entire control of the governmental machinery. Nevertheless they could not get their way with the forces of religion. They seem now to have given up the frontal attack on religion for the slower undermining processes of education along naturalistic and materialistic lines. The author concludes that if there is a God religion will continue. He is in favor of what has been attempted in Russia. Like others he shows that present communistic tendencies have their roots in much old group thinking. We found this small book interesting and illuminating.

CHINESE BIRTHDAY, WEDDING, FUNERAL, AND OTHER CUSTOMS. By Mrs. J. G. CORMACK. *Third Edition. China Booksellers, Ltd., Peking. Price, M\$5.*

We congratulate Mrs. Cormack on the handsome appearance of the third edition of her useful work. In spite of increasing contacts with the foreigner the great bulk of the people are still very closely bound by customs and beliefs which have been handed down through many centuries. In order to understand Chinese mentality and be sympathetic in contacts and viewpoint a knowledge of Chinese folk-lore is absolutely necessary. Constant reference to such a book as this will give the information needed to understand the essential features in the many practices and customs hitherto so baffling to the onlooker.

As some subjects turn up in various connections we would suggest that in the next edition an index be added at the end of the book in addition to the present prefixed contents.

G. M.

MEMOIRS OF A CHINESE REVOLUTIONARY. *A Programme of National Reconstruction for China. By SUN YAT SEN. Hutchinson & Co., Ltd., London. Pp. 254.*

This book is really a translation of the first part of Dr. Sun's "Plans for National Reconstruction" (Chien Kuo Fang Lioh 建國方略), with one chapter, Chapter VII, taken from the second part. It is a misnomer to call the book "Memoirs of a Chinese Revolutionary", since only one chapter in the book, Chapter VIII, is autobiographical. It would have been more correct, though of course less striking, to have given the book a title which would show what it really is, namely, a translation of the first part of the *Chien Kuo Fang Lioh*, with one chapter from the second part.

The paper wrapper on the book says that the book is translated from the Russian by A. Rothenstein. The book itself, however, does not mention the fact. Even if it be a translation from Chinese through the Russian into English, it seems to be, so far as the writer has had opportunity to compare it with the original, a fairly accurate translation.

Dr. Sun's *Chien Kuo Fang Lioh*, (Plans for National Reconstruction) is divided into three parts, Psychological Reconstruction, Material Reconstruction, and Social Reconstruction. The second of these, Material Reconstruction, is really the Chinese edition of Dr. Sun's "International Development of China", which was first published in English in 1920. With the publication of the present volume, the first and second parts of Dr. Sun's *Chien Kuo Fang Lioh* are thus available for English readers.

The name of this first part, Psychological Reconstruction, gives the clue to Dr. Sun's idea in this book. His main thought is that, if China is to progress as she ought, the Chinese people must change their point of view; there must be, so to speak, a psychological reconstruction. Ever since the time of Fu-kueh who lived under the Emperor Wu-ting in the Shan Dynasty, the Chinese have had the idea that "knowledge is easy, but action is difficult". This theory that "action is difficult" has acted like a barrier to progress. But this old theory is wrong. The truth is that "knowledge is difficult, but action is easy". Dr. Sun gives in the first chapter three proofs of his theory. Every one knows how to spend money, but few understand its functions in society or the laws which should govern its use; every one likes to eat, but few understand the principles of a

healthful diet; the Chinese have a long literary history, but the development of grammar and logic, the rules of thought and expression, is only a recent thing. These examples all show that "action is easy, but knowledge difficult".

In the next chapter by seven more proofs, namely, "the building of houses, shipbuilding, the building of fortifications, the digging of canals, electricity, chemistry and evolution", Sun endeavors to set forth the same idea that "knowledge is difficult, but action is easy". Chapters III, IV, and VI are an application of Sun's theory to the problem of China. The Chinese must combine knowledge and action. Some will be "the pioneers and forerunners—the inventors and thinkers, who make great discoveries"; some will be "the disciples and followers—the people who disseminate and agitate", and some, "the men of action—the performers, who carry out in practice what has been discovered and invented". All three types are needed in the building of the new China. In Chapter IV Sun develops a phase of his thought which has been made much of in the Nationalist movement: the idea of the three periods in the program of national reconstruction, (1) the period of military government, (2) the period of preparation or training, and (3) the period of constitutional government. In this chapter Sun also devotes considerable attention to the oath of allegiance to the Republic which he believes every citizen should take. He gives the oath which he himself made:

"I, Sun Yat Sen, truthfully and sincerely take this public oath that from this moment I will destroy the old and build the new, and fight for the self-determination of the people, and will apply all my strength to the support of the Chinese Republic, the realization of democracy through 'the three principles,' and to carry into effect 'the fivefold constitution,' for the progress of good government, the happiness and perpetual peace of the people, and for the strengthening of the foundations of the State, in the name of peace throughout the world". Sun Yat Sen. January 12, 8th year of the Chinese Republic.

Chapter V is a letter from Chen Yin Shin to Huan Kai Tsiang in which various points in Sun's career are touched upon where Sun saw things differently from his followers. In all these cases, according to Chen, later events proved that Sun's judgment was right, and that the Party would have gained greatly had his advice been followed. The next chapter discusses the causes of China's poverty. He finds these to lie in "the worthless government of a selfish government and officials" and in "the self-centredness of China and her conceited self-satisfaction." He says "The majority of Chinese can not understand the benefits of international co-operation, and therefore will not tolerate the thought of any superiority over themselves, or of allowing others to correct their mistakes. This has made China narrow-minded, and undoubtedly has hindered her progress". As a remedy for China's poverty Sun proposes international co-operation in the development of China. He writes, "Chinese aspirations can be realized only when we understand that, to regenerate the State and to save the country from destruction at this critical moment, (Sun was writing about 1918 or 1919) we must welcome the influx of large-scale foreign capital on the largest possible scale, and also must consider the question of attracting foreign scientific forces and highly trained experts to work in our country and train us". Again he says, "If industry is developed, the full development of the economic resources of China is possible, and

only then will it be possible to carry out the universal education of the people". The outline of Sun's plan for the international development of China is given in Chapter VII. It can also be read in English in the introduction to his book, "The International Development of China".

Chapter VIII is autobiographical, and gives an account of Sun's revolutionary activities from his student days to the establishment of the Republic. In this connection it is important to note that it was as far back as 1896-8, at the time of Sun's first visit to Europe, that he first conceived of his "Three Principles," and presumably of his "Fivefold Constitution" also. It seems, however, that he did not openly set forth these ideas until the spring of 1905, on the occasion of his second visit to Europe. At that time the minds of the Chinese students abroad were much occupied with the thought of revolution, and Sun's doctrines found a fertile soil.

The appendix contains two addresses, one on "The Three Principles", and the other on "The Fivefold Constitution". The wrapper on the book says that "in addition there is a note added by the Russian editor, in which he makes some interesting observations on Sun Yat Sen's theories in the light of the Bolshevik Revolution." The book itself, however, does not contain any such note. One can not but wonder why there is this discrepancy between the publishers' announcement concerning the book and the book itself. However, this is but a minor criticism, and does not detract from the value of the book. The translator and the publishers have rendered a real service in bringing out this book, as it makes it possible for English readers to come to understand further phases of Sun Yat Sen's thought which supplement in some important respects his ideas as expressed in his better known *San Min Chu I*.

W. P. M.

## Correspondence

The Lord's Prayer in Chinese.

To the Editor of

*The Chinese Recorder*.

DEAR SIR:—I beg to raise the question as to whether or not the Lord's prayer is perfectly rendered in the Union Version of the Chinese New Testament. The beginning, "Hallowed be Thy name," is given in Chinese, "Yuan ren tu tsuen ni-tih ming wei sheng." This gives the idea that *others* should begin in rendering this homage—which does not agree with the spirit of the New Testament, and is not in harmony with the original meaning of the prayer in question. It is still more important that we *ourselves* should glorify the name of the Lord. If we do so, others will likely follow

suit. There is danger that one may be too much a missionary. We need to be continually earnest about the missionary work of God, and need to pray constantly that in us and through us the name of God may be glorified. I think this prayer can be translated without using the term "people." Is it not Chinese to say, "Yuan ni-tih ming tsuen wei sheng"? This form is shorter too. If it is not correct Chinese, then the true meaning should be expressed in some other way. The first prayer is of much more importance than the question of the term for God in Chinese.

Yours sincerely,  
KALLE KORHONEN.

Helinki, Luomi,  
Christmas, 1927.

**The Good Old Times!**

To the Editor of  
The Chinese Recorder.

DEAR SIR:—This week we have received the December Number of the CHINESE RECORDER. Our warm regard and respect for the old style of RECORDER was great but a RECORDER that deals so largely "With politics of a controversial and disputable character" is another thing altogether, and creates a lack of confidence that cannot lead to a flourishing exchequer. In the interest of missions is it not possible to revert to the former plan, and let the politicians air their views in a periodical of their own? Then one will no longer hear, what I heard said when recently in China: "I have no use for the RECORDER and have left off taking it." As a lover of the RECORDER for forty years I hope you will pardon this amount of plain speaking, which you will understand represents my own views.

With kind regards.

I am,  
Yours sincerely,  
LUCY SOOTHILL.

**What is "The State of Affairs"?**

To the Editor of  
The Chinese Recorder.

DEAR SIR:—Your circular asks whether I have enjoyed the RECORDER. I have, too, had several circulars asking that I should do my best to introduce the magazine to my friends and so help its wider circulation. I have taken the magazine for about thirty years. I am sorry however that during the last few years the RECORDER, in my judgment, has not truly represented the state of missionary work in China and particularly in the Notes. I have often been grieved to see statements which would, I think,

quite mislead people at home as to the real state of affairs in China and also as to what is taken to be the aim of missionary work. Our blessed Lord has entrusted to us a much bigger and wider task than the "cultural movement" of which the writer of your Notes seems so fond of speaking. In this country very many of those who support our missionary work would cease their help if they thought we were simply out to bring this nebulous something called "culture" to China. We have a *Gospel* which deals with sin and brings a wonderful redemption and salvation of which the writer of your Notes seems to be quite ignorant, and to advise people to take this magazine as representing our enterprise would certainly give a wrong impression of our task. I am sorry, very sorry, but there it is. If I thought this was the aim of missionary work and that it is just adding a something to the culture of China then I, and many others too, would feel there was no call for us to go to China. I should not have referred to these matters but for the fact that I have received repeated requests to advance the circulation of the RECORDER. I do earnestly wish I could. Some day it may be possible to have a magazine that more truly represents the positions.

With kind regards,  
Your sincerely,  
A. E. GREENING.

**Hostels.**

To the Editor of  
The Chinese Recorder.

DEAR SIR:—I have been reading with a great deal of interest the article in your February issue by Mr. John C. Griffith on the subject of "*Hostels*" as a form of Mission and Church educational work. I have for a long time been wishing that someone would put into concrete

language this scheme for the consideration of the missionary body because I have been feeling that this is one of the most practical forms of missionary endeavor among students for this present period in China.

It was most interesting that at the same time this article appeared in your magazine, the *Atlantic Monthly* printed in its February number an article by an anonymous Catholic priest entitled "The Heresy of the Parochial School." The opening sentence in this article is one of the most startling that a Protestant could see from the pen of a devoted Catholic when he says, "Her private schools are probably the most destructive influence the Catholic Church has ever experienced." Those of us who have had first-hand knowledge of and acquaintance with the Catholic parochial school system would have declared without fear of contradiction that she feels this very system to be one of her chief sources of strength in America. Yet here comes a son of the Church who boldly takes issue with this position and raises the question whether or not his church should not make a change.

This article has set me wondering more than ever if our Mission "parochial" (!) school system here in China ought not to be re-evaluated with the same fairness and boldness that this Catholic priest is attacking his problem. Surely Missions are not wedded to any system to such an extent that they would be unwilling to discard it if the changing times seemed to warrant it. I am sure that all interested in Mission work will agree that the Mission school in all its grades has been one of the most potent factors in the success of the Mission project and also perhaps in bringing in what we hope is the new era of enlightenment here in

China. But that is not saying that it may always continue to prove useful. It may even prove to be a hindrance, and that we would all deprecate most heartily.

The article in the *Atlantic* goes on to say, "We are a people self-estranged . . . Bitterly we complain of the prejudice that has arisen against us. We may thank our own aloofness for it. The spirit of segregation is diametrically opposed to the spirit of Christ." Does this have any particle of application to the opposition now showing itself here in China against the Mission and Church school? Have we brought any of this opposition on ourselves? This does not at all bring into question the good that the Mission school has done in the past, but does it have any bearing on the matter of the continuance of the schools in the face of the present feeling and the present era?

These are questions which I believe we may all well ponder. I believe that it will pay most richly for Mission and Church administrators to study these two articles to see if perhaps there is not something very much worthwhile in them for this problem which is absorbing so much time and attention just now in Mission and Church circles. Missions are constantly seeking to appraise their work to see if their methods are producing the desired results. Surely no form of work is so sacred that it cannot bear scrutiny and be scrapped if it has fulfilled its usefulness and is no longer of value. It may be that the "Hostel" method will prove to be what we have long been looking for; at least, could it not be tried out as an experiment in places which might warrant it?

Yours truly,

ELLEROY M. SMITH.

Ningpo, Chekiang.  
February, 20, 1928.

## The Present Situation

### THE BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH AND WORK IN CHINA.

The Board of Foreign Missions at its semi-annual meeting on November 17-18, 1927, issued a statement from which we quote as follows:

After devoting the greater part of two days to a careful and prayerful consideration of the critical situation in China, in which the missionaries and the members of the Board took an active part, it became evident to the Board that the missionary work in China has come to the end of an era, and the Church, the Mission, and the Board must be willing and ready to face the new era with faith in God and the Chinese people.

The Board of Foreign Missions rejoices in the thought that, at a time of severe testing and trial, our Chinese brethren have stood firm in the faith of Jesus Christ, and are hopeful for the future of the Church of Christ in China.

While the Board of Foreign Missions considers the destruction of some of the valuable property and equipment of our China Mission, as unjustifiable acts, and can in nowise condone the same; and while we recognize the right of our Government to demand indemnities for the losses sustained, yet being in China on a Mission of love and good-will and for the spiritual benefit of the people, and realizing that the penalty would fall upon the local citizens, most of whom are innocent, we therefore waive this right and do not file any claim, and request the United States Government not to demand reparation for damages to property owned by the Board without first consulting it.

The Board of Foreign Missions hails with delight the fact that our Government believes the existing sources of discontent between China and the United States should be removed, and we therefore urge an early revision of our treaties with China upon the basis of unquestionable justice, equality and fraternity.

Since the relation existing between our Chinese brethren and the missionaries for the past twenty-seven years has always been most cordial, it is the desire of the Board that in the re-opening of the work, our missionaries shall press forward as rapidly as possible in organizing Boards and Committees on which Chinese will have a full share of responsibility.

Inasmuch as the Board of Foreign Missions has been carrying on educational work in China with the sole purpose of giving the young men and women a Christian education, thereby fitting them for their life-work as believers in, and followers of, the Lord Jesus Christ, we do not see the wisdom of surrendering this privilege guaranteed under the principle of religious freedom, so long as the courses of study in our schools conform to the Chinese educational system. We respectfully ask the Government of China, and in particular the provincial government of Hunan, to recognize this fact in requiring Registration. By Christian education, we understand the privilege of the schools to conduct religious services and to offer courses of religious instruction to the students.

The present concern of the Board of Foreign Missions is not so much with the temporary arrest of the work of the missionaries and the financial losses as a result of the disturbances in China, for we know that the present

is a period of transition in the missionary work in China, but our concern is that the faith of our people fail not in the ultimate victory of the Gospel of Jesus Christ in China.

### THE NEW LEADERSHIP.

I do not think that the exodus of foreigners last Spring did our field any harm, although it was hard at the time, I judge, for some of the Chinese friends to understand why our people thought that they must do as the American Consul asked. But the result has been to make our real leaders conscious of the fact that they must not again get into a position where they feel any real dependence on the missionary. I had urged real undertaking of responsibility for decisions, policy, etc., by the Chinese long before we went home early in 1926, even resigning at one time from our local evangelistic committee because I felt so strongly that it was time for the Chinese really to take the responsibility for decisions. But although the local Association finally gave in to my desire not to be on the Committee, they always asked me to all the Committee meetings, and gave altogether too much weight to my personal opinions. As soon as there was a vacancy on the committee due to the leaving of one member, the Committee immediately co-opted me, and there I was back on again. But now in this new situation the whole attitude is changed. The Chinese leaders wish to take the initiative, and they wish the foreign missionary to keep in the background as far as administration is concerned. I am on the committees as usual, but my opinions are received with more of the spirit of real cooperation in trying to find the right way, and with less of the kind of authority which we could not prevent in the former situation. It is a tremendous relief to have it so. The accounts too are all in the hands of Chinese, and that has removed the worst stumbling block of all to the best type of friendship between the foreigner and the Chinese. As far as the ordinary church members in our country field are concerned, of course there is a loyalty to the foreign leaders which is one of the obstacles to be overcome. For the time being it is imperative here that the foreigner keep entirely in the background and only help when and where he is asked. The new loyalty to the Chinese leaders which is growing up, can never take the place of the old loyalty except as the foreigner keeps in the background, persistently, religiously and continuously, at least during the period of transition. I have told our leaders here that I want to do that, and I am doing it. In this station, we have a very fine spirit, I think, between Chinese and foreigners all through. The head of our Hospital is a Chinese physician; the principals of our Laymen's Christian Training School, Girls' School, and Boys' School, all are Chinese. Every account,—educational, medical, evangelistic, is without exception in Chinese hands, and I consider that they are all being handled wisely and well. R. B. Whitaker, Lintsing, Sung.

### THE CHRISTIAN SHARES IDEAS WITH THE FARMER.

Hsiang Ho, Chihli, recently had its first agricultural fair. The seed-suggestion for it was planted by Rev. Peng, pastor of a Peking Congregational Church as a result of seeing such fairs in America. It was held in the courtyard of the local church and was attended by 4,846 people. The aim was to encourage the farmer to seek improvement in his agricultural practise by realizing that it will net him gain not loss. An evangelist and a graduate in a rural-training course spent two months visiting the villages in

order to advertise the fair, which coincided with the "Autumn Thank Meeting." It ran from ten in the morning till five in the afternoon. Lectures were given in the chapel and demonstrations in the courtyard, all dealing with improved methods, tools or seeds. Only those things were presented which are within the power of the farmers to carry out. Prizes were given for the three best exhibits. A plow which the two draught animals used in this district can pull but which goes deeper than their old type, was demonstrated. A hand corn-sheller whereby two men can do the work of twelve was likewise presented. These are good samples of the tools demonstrated. Good seeds were also exhibited. Plans for crossing the native poultry stock with better imported ones which would result in a great increase in egg-yield were put forward. These plans were born of long experiment. The winner of the first prize was one of the leading citizens of the county. This fair has interested him in applied Christianity. It has created an interest where none existed before. These farmers average a total annual income of \$168 with a profit of \$7.20. To help them add a few dollars to this scrimpy store is, therefore, an act of mercy. It also helps the local church towards economic independence, practically impossible on their present thin margin. Such fairs have, therefore, an evangelistic as well as an economic significance. (See illustrations, page 261).

### FAMINE IN SHANTUNG.

Dr. Johnson of Ichowfu, reports as follows:—"By all odds this is the worst crop failure I have ever seen in twenty-six years of China, especially for this district. Crops vary from twenty percent to forty percent of a good yield. This may not mean much to Americans where we have surpluses every year, but where people live on the ragged edge of famine every year and no surplus exists, it means absolute starvation. What percent has been taken by soldiers and bandits it is difficult to say. I know that from eight to ten thousand soldiers have lived on the grain brought in by the people of the villages in this one hsien alone, and that this has been going on for eight months. The depredations of the bandits, has reached such proportions that almost any town of any pretensions, has been broken open and robbed and many of the unwalled villages as well. I should think that in certain districts one fourth of the villages have suffered from bandit raids. At present and during the next three months, three-fourths of the people will suffer from lack of food, the severity running all the way from what would be only perhaps half nourishment, to absolute starvation. Just how many will probably die if not aided it is impossible to say. The information available is insufficient. I have talked with many Chinese and they tell me that some villages are one-half depopulated by emigration to Manchuria. Among those leaving are generally those who have a little something, as no one ventures on those trips unless he has some small amount of "road money"; so those who are left at home are the rich and the very poor.

The Chinese claim that to distribute famine funds sufficient to relieve distress in this district would mean for this county alone, \$100,000 Mex. This is the estimate of the Chamber of Commerce. As a mission and church we could not take care of more than 50,000 persons and even that would be difficult. Of course \$10,000 Gold would be a small sum for that number, but we could not distribute more. The getting of money in here without any banks, where we have to rely on selling cheques to local merchants, would easily keep us down to \$10,000 Gold. We have received \$3,000 from

the International Famine Relief Committee. Besides this I have no record of any relief other than about \$1.50 per "chien" given by the local military commander to those who had houses burned during the fighting here last summer.

### THE SITUATION IN HUNAN.

There has been a complete turnover in the military situation in the last month. Generals Pei Chong Hsi and Chen Chien have driven the armies recently under General Tang Shen Chi from this part of the Province (near Siangtan) and have now occupied Hengchow and Paoching. Whether these men are under Nanking altogether is a mooted question.

The Southern end of the Province has had a bad time from communists and bandits, and Chenchow is reported to have suffered extensively from looting and burning.

The soldiers are better behaved and some of the staff and representatives have been visiting us and unofficially urging us to open all our institutions as soon as possible. These Generals promise to give protection. This it is hard to take literally for soldiers still come asking to occupy our property even with the proclamations of their Generals on the doors.

Church work is going on with decreased membership but united and purified by the antagonisms and persecutions of the past year. Outwardly at least there is no anti-foreign or anti-Christian agitation of any kind.

The North Hunan Presbytery of the Church of Christ in China expects to meet in Yochow, April 27 and 28th. The Lianghu Synod will meet at Hankow, May 3rd. These are both important meetings and many important decisions are expected from them for the future work of the church in these parts.

The Presbyterian Mission is planning to reoccupy at least four of their five stations as soon as Consular permission is given for permanent residence. One foreigner is now resident in each of the three stations, Changsha, Siangtan and Hengchow. Dr. G. T. Tootell is returning to China in March to take up the reorganization of the four hospitals of the Mission.

### WORD FROM CHANGSHA.

The general attitude of the people is fear. Communists have made, and are still making, a good deal of trouble everywhere they get a chance, and they seem able to take advantage of their opportunities with extreme felicity—from their point of view at any rate. They are terrorising the countryside by killing and fining wherever it is possible. Report has it that in some districts confiscation of fields is still going on, old boundaries being removed and fresh divisions being made in land so treated. The government is exacting the death penalty everywhere when people are suspected of Communistic leanings or affiliations. Rumour is rife as usual or more so, and the people anticipate submergence by the hordes of Communists coming in from all sides. That this will happen is much in doubt. Fear is breeding horror. This is a dangerous thing as a spark might start a serious conflagration. A few intense men might give the opportunity for expression of the fear that is now filling men's hearts.

In spite of this unpleasant state of affairs the work of the Christian church is going on quite well. Preachers have a hearing that has not been equalled for a couple of years at least. Enquirers are, in some instances,

numerous. There is, however, a lack of life. It is necessary in some way to vitalize Christian belief and conduct with more reality.

Very few missionaries are in the interior apart from the Germans, who never left, and the Roman Catholics. A Priest of the latter church was wounded some time ago in the train, but prepared to leave Wuchang immediately afterwards for his station, his injuries permitting.

Of schools there is a dearth, both government and private. I-Fang Girls' School has started. The Y. M. C. A. has a "supplementary" school. The Presbyterian premises have been lent to a group to carry on a school, primary in grade. There is, in fact, a demand for schools, but the government has no money to support those needing it.

#### TRAINING IN LONDON MISSION FIELD IN CHIHLI.

For advanced work there is a special school for training preachers in Tsangchow. This is under the direction of Mr. Murray and accepts a class every other year for a two-year term. The membership of the class is limited to eight. These men are given very intensive training. Training schools with a very carefully worked out curriculum based on the use of the k'uai tze and the Mandarin are conducted for men and women of a lesser degree of experience and education. Aside from this there is a most useful system of libraries and correspondence courses prepared for the church members and leaders as well as evangelists. One man is employed to spend all his time travelling around among the 100 churches carrying books and magazines. He has a lending library in the k'uai tze and a travelling library in Mandarin. For the Travelling Library members are charged forty-eight coppers for twelve visits. For the Lending Library members make a deposit of forty-eight coppers. The books are of a wide variety, dealing with science, religion, stories, etc. There is a magazine as well. Each month a member receives a magazine and four books, and he is at liberty to exchange them when the colporteur calls again. If any man wishes to specialize he can draw all four books of one kind. Three members of the club were found in one village. A correspondence course has been conducted, with courses on the Life of Paul, etc., prepared in k'uai tze. This is all a part of the adult education scheme, for which the mission makes a grant of \$200 per year to pay the messenger. There is also a k'uai tze writer giving his time to correspondence, of which there is a great deal, and the preparation of the magazine. When the station is fully staffed one foreigner devotes his entire time to this feature of the work, preparing courses, translating books, keeping the printing press busy all the time.

## On The Field

**Nationalists and Confucianism.**—The Academy of the Nanking Government issued an order No. 167 abolishing the spring and autumn sacrifices to Confucius. This Order was printed in the Sin Wan Pao on February 22nd, 1928.

**Catholic Father Assassinated in Hainan.**—Father Nouges, in charge at Sungbo, Hainan, was recently murdered by a roving band of soldiers. It appears that these soldiers were abducting the granddaughter of an aged Chinese woman, an outrage which had been perpetrated upon other Chinese girls. The cries of the grandmother brought the father to her threshold. The priest protested and the soldiers shot him. He died immediately. The murderers at once took to flight. The authorities tried to lay the blame on the Communists.

**Chenchow Mission Property Destroyed.**—The Presbyterian mission property at Chenchow, Hunan, was all destroyed by fire during the recent Communist uprising, except the Hospital, and some servant quarters. This means that two schools, one church building, five residences and a street chapel and school have gone up in smoke. There is no reliable news from or about the Christians, but many of the people in the city and country have been killed. About half the population left before the Communists arrived. The Church at Lei Yang has also been burned, and the preacher and his family scattered.

**Chinese Girl Students and Soldiers.**—“In one school, when soldiers were about to shoot the principal, the girls formed in a body

about him and said, ‘You must shoot us first.’ In another, a group of students and faculty refused to be crowded out by hundreds of soldiers occupying the school and repeatedly succeeded in getting the soldiers out, cleaning up the plant, and so keeping the school going. In another, they defied what they felt was unjust governmental action and after months of strain and inconvenience won their point. The steadfastness and courage of students and faculty alike have been beyond all praise.” Educational Review, January, 1928.

**A Glimpse at Hunan.**—Report from Changteh, Hunan, states that chapel and compound is in constant demand by soldiers, but so far through the influence of friends they are undisturbed. The chapel was wanted, on one occasion, by the District Political Office for plays but this was also avoided. Christianity in Hunan is regarded unfavorably and evangelists shunned and suspected of being “running dogs” of capitalists and imperialists. Requests for proclamations for protection are flatly refused. In the case of one man, who had been very friendly for about a year, being urged to join the church, he asked, half jokingly, if an additional sum of money was obtained with each Christian. In spite of the unfavorable situation, however, the chapel services, though badly attended, are still carried on and plans for the opening of the primary school and for a retreat for workers are under way.

**Catholic Village Wiped Out by Reds.**—The village of Peh-ne near Swatow, dates back to the 17th century. It numbers no less than 1,000 Catholic Christians. Several

times during the last two years it has been attacked by bandits. Recently the villagers were forced to trek in order to avoid being massacred by Reds. On the night of January 16, 1928, Father Bemmeur went out with all the Christians, children, aged and infirm. They arrived finally at Swatow from whence they aim to depart for Siam, Malay or Indo-China. Everything in the village was destroyed by fire. Father Coiffard, of Kwei-tham, a village of 10,000 population, also had to flee with a small number of the seven hundred resident Catholics. Other prefectures are suffering from the same disaster. Up to date there are at Swatow some 3,000 Chinese Catholic refugees. Four central Catholic residences, with churches and some thirty oratories have been burnt or pillaged.

**Church and Soldiers.** — The church at T'enhsien, Chihli, took in wounded soldiers, altogether about fifty. The country official contributed millet. Our Christians helped with money. A Christian doctor volunteered his services. The soldiers were fed and cared for and on leaving some said, "Never have we been so well treated except at home. We cannot forget the Christianity you have taught us . . ." Although vagrant soldiers appeared at Chen Ch'iang Pu repeatedly, the preachers met them with such rare courtesy that they did not usurp the premises. The same spirit prevented student agitation from gaining momentum . . . Na Kung Chen, being in Mongolia, was free from the student anti-Christian movement. But twice deserting soldiers invaded the place. Each time the church people led in showing them

such courteous treatment that they reciprocated by leaving the populace in peace. All classes are especially grateful to the church for the sacrificial courage shown.

**Practical Theological Training.** — Before the opening of term some theologists in Shantung Christian University queried why they should go into the country to do evangelistic work instead of studying books, their purpose in coming to school. They were sent to the country to find the reasons for themselves. Early in February, therefore, all the students, (except four) and the staff went to the country. They visited four centers in all. Their work consisted of church and street preaching, Bible classes for Christians, stories for children, personal work and visiting of homes, lectures and plays. The four students remaining behind worked among the famine refugee children on the campus of the university. On the whole these junior rural workers met with good response. Suffice it to say, also, that they learned many things. Some of these as related by themselves are interesting. For one it was a test as to whether or not he could stand the hardships of a rural pastorate. Others learnt that inability to hold a country audience often means a too shallow understanding of rural psychology. The special need for indigenous hymns and songs was realized: translated foreign hymns with foreign music are not suitable. Some songs, indeed, were learnt from the country Christians. One said that for several days he did not know how and what to preach. It was altogether a profitable three-weeks' trip.

